THE MARROW OF Modern Divinity.

The Second Part.

Touching the moſt plain, pithy, and ſpiritual Expoſition of the Ten Commandments, the examination of the heart and life by them, the reaſon why the Lord gave them, and the uſe that both Unbelievers and Believers are to make of them.

Profitable for any man, who either deſires to be driven out of himſelf to Chriſt, or ſo to walk as that he may pleaſe Chriſt.

In a Dialogue, betwixt.

Evangeliſta, a Miniſter of the Goſpel.
Nomologiſta, a Pratler about the Law.
And *Neophytus*, a young Chriſtian.

Whereunto is added,
The difference betwixt the Law and the Goſpel.

By *E. F.* Author of the firſt Part.

The Second Edition.

1 Tim. 1. 8. *We know that the Law is good, if a man uſe it lawfully.*

London, Printed by *J. S.* for *John Wright* at the Kings-Head in the Old-Bayley, 1658.

To the Right Honourable

IOHN WARNER,

Lord Mayor of the moſt renowned City of *London.*

E. F. Wiſheth a moſt plentiful increaſe of Spiritual Wiſdome, and all neceſſary graces for the diſcharge of his duty, to the glory of God, and the good of his people.

Right Honourable,

THe Rod of Gods judgments hath bin now long upon us, which we by our manifold ſinnes have procured, according as it is ſaid concerning Jeruſalem, *Ierem.* 4. 18. Thy way and thy do-

ings have procure
theſe things unto the
And have wee any ju
ground to hope, that t
the Cauſe be taken awa
the Effect will ceaſe? ca
we expect that the Lo
will turn away his judg
ments, till we turn awa
from our ſins? and can w
turn away from our ſins
before we know them? an
can we come to know ou
ſins any otherwiſe than b
the Law? doth not one A
poſtle ſay, that ſin is th
tranſgreſſion of the law

1 *John* 3. 4. *And doth not another Apoſtle therefore ſay, that* by the law is the knowledge of ſin, *Rom.* 3. 20. *Surely then, a Treatiſe wherein is ſhewed what is required, and what is forbidden in every Commandment of the Law, & ſo conſequently what is ſin, muſt needs be for this cauſe, and at this time very ſeaſonable. But yet alas, ſuch is the power of ſinne, and the dominion of Satan in many mens hearts, that although there be*

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never so many Treatise
written, nor never so many
Sermons preached upon
this subject, yet do they
either remain wilfully ig-
norant of their sins, or else
though they know them,
yet will they not forgoe
them, but rather chuse
wilfully to wallow on in
the mire of iniquity, so
sweet and dear are their
sins unto them. But what
then, must they be suffe-
red so to go on without re-
straint? No, God forbid.
Such persons as the Law &

Love

Love of God will not con-
strain, such must the exe-
cution of Justice restrain,
upon such must the penal-
ty of the laws of the Land
(being grounded upon
Gods Laws) be by the ci-
vil Magistrate inflicted.
And for this cause is it
that the King is required
when he sitteth upon the
throne of his Kingdom,
to write him a Copy of
the Law of GOD in a
book, *Deut.* 17. 18. *And*
for this cause it is that the
civil Magistrate is called,

The

The Keeper of both Ta-
bles; for ſaith Luther,
On Gal. 151. God *hath ordained Ma-*
giſtrates, and other Supe-
riours, & appointed laws,
Bounds, and all civil Or-
dinances, that if they can
do no more, yet at leaſt
they may bind the Devils
hands, that he rage not in
his Bond-ſlaves after his
own luſt. And hence it is,
that the Apoſtle ſpeaking
of the civil Magiſtrate
ſaith, If thou do that
which is evil be afraid,
for he beareth not the
ſword

fword in vain, *Rom.* 13. 14. *Wherefore, Right Honourable,* God *having called you to wield the Sword of Authority in the moſt famous City of this Kingdom, I a poor Inhabitant thereof, the Author of this enſuing Dialogue, have through the advice and perſwaſion of ſome godly Miniſters, and through the conſideration of the ſutableneſs of the ſubject with your place, been moved to take the boldneſs to offer this*

work

work to your worthy name and Patronage (not for that I do conceive your Honour is ignorant of your Duty, nor yet for that I see you to neglect your Duty, for your Christian integrity in your place, & your zealous forwardness to reform things amiss by punishing of evil doers, doth to me witness the contrary) but rather to incourage your Honour to continue your godly course in the ways of weldoing, and to advance forward in

paths

paths of Piety, being more swift in your motion now towards the end of your Race (your year I mean) that so your Master Christ may have cause to say concerning you as he once did concerning the Church of Thyatira, I know thy Works, and Charity, and Service, and Faith, and thy Works, and the last to be more than the first, *Rev.* 2. 19. *yea and that it also may be said concerning you*, Wel done thou good and faithful

faithful ſervant, thou
haſt been faithful ove
a few things, I wil mak
thee Ruler over many
things, enter thou into
the joy of thy Lord.
Mat 25. 21.

And ſo moſt humbly beg-
ging of your Honour, tha
theſe my poor labours ma
be accepted, and that un-
der your Honours Nam
they may go forth into the
World, and praying the
Lord of Power, and the
God *of all* Grace *to mul-*
tiply his Spirit upon your

Honour

Dedicatory.

Honour, with all the bleſſed fruits of the ſame, I take my leave and reſt,

Your Honours moſt humble ſervant to be commanded,

E. F.

The

The Author, to the we affected Reader.

Good Reader,

I Do confeſs there are ſo many b Godly and Learned Expoſitions u the Ten Commandments already tant, that it may ſeem needleſs to a any more unto that number; Never the I pray thee do not think it impoſſible, that God may by ſuch a weak inſtrument I my ſelf am, ſhew his power in doing ſo thing more, touching this ſubject, then h yet been done; I do confeſs I have had g helps from the labours of others, and h made much uſe thereof, eſpecially for mat yet have I not confined my Diſcourſe wi in the compaſs of what I have found in ot books, but have from the Warrant of t Word of God taken the boldneſs to inla it, both as touching the matter and mann and eſpecially touching the applicatio wherein I have endeavoured to give bo

Believe

Believers and Unbelievers their diſtinct portion, by diſtinguiſhing betwixt the Ten Commandments, as they are the Law of works, having the promiſe of eternal life, and the threatning of eternal death annexed to them, and ſo applying them to the Unbeliever; and as they are the Law of Chriſt, having the promiſe of eternal life, and the threatning of eternal death ſeparated from them, and ſo applying them to the Believer, I have not denied, but acknowledged, yea and proved, that the Law of the Ten Commandments truly expounded are to be a perpetual rule of life to all mankind, yea to believers themſelves; for though the Spirit of Jeſus Chriſt, do, according to his promiſe, write this Law in their hearts, as their inward rule, yet in regard that whileſt they live in this wor d it is done but in part, they have need of the ten Commandments to be unto them as an outward rule: for though the ſpirit have begotten in them a love to this Law, and wrought in them a willing diſpoſition to yield obedience thereunto, yet have they need of the Law to be unto them as a glaſs, wherein they may ſee what the Will of God is, and as a rule to direct them how to actuate their love and willingneſs, ſo that as a pretious Godly Miniſter of Jeſus Chriſt truly ſaith, the Spirit within, and the

Law without, *Is a Lamp unto their feet, and Light unto their Paths*, Pſal. 119. 105.

But yet I do conceive that Expoſitors of the Commandments ſhould not onely endeavour to drive on their Deſignes to that end, and there terminate their endeavours as if there were no further uſe to be made of the Law, neither in believers, nor in unbelievers; but they ſhould aim at a further end, an end beyond this, eſpecially in unbelievers, and that is to diſcover to them how farre ſhort they come of doing that which the Law requireth, that ſo they may not take up their reſt in themſelves, but haſten out of themſelves to Jeſus Chriſt, and that believers by beholding their own imperfections ſhould take occaſion to humble themſelves and cleave the more cloſe unto him by Faith.

For when by way of Expoſition, it is onely declared what is required and what is forbidden in every Commandment, with exhortations, motives, and means to do thereafter it hath been obſerved, that divers both prophane and meer civil honeſt people upon the hearing or reading of the ſame, have concluded with themſelves, that they muſt either alter their courſe of life, and ſtrive and endeavour to do more then they have done, and better then they have done, or elſe they ſhall

ſhall never be ſaved, and hereupon they have taken up a form of Godlineſs, in hearing, reading, and praying, and the like, and ſo have become formal Profeſſors, and therein have reſted, coming far ſhort of Jeſus Chriſt, yea, and believers themſelves have ſometimes taken occaſion thereby, to conceit that they muſt do ſomething towards their own juſtification and ſalvation,

Wherefore I, yet not I, by any power of mine own, but by the grace of God that is with me, have endeavoured not onely to ſhew what is required, and what is forbidden in every Commandment, but alſo that it is impoſſible for any man, whether he be an unbeliever or a believer, to keep any one Commandment perfectly, yea, or to do any one action or duty perfectly, that ſo by the working of Gods ſpirit in the reading of the ſame, men may be moved, not onely to turn from being profane, or meer civil honeſt men, to be formal Profeſſors, but that they may be driven out of all their own works and performances unto Jeſus Chriſt, and ſo become Chriſtians indeed, and that thoſe who are Chriſtians indeed, may thereby be moved to prize Jeſus Chriſt the more; and if the Lord ſhall be pleaſed to enable either my ſelf, or any other man or woman, to make this uſe of this

enſuing Dialogue, then ſhall not my labo
be in vain; but my hearts deſire and pray
to God ſhall be, that many may receive
much good by the Marrow which is conta
ned in this ſecond Bone, as they ſay they ha
done by that which is contained in the fi
that ſo God may be glorified, and their ſou
edified, and then have I my reward; one
let me beg of thee, that (for what good tho
receiveſt thereby) thou wilt beg at t
throne of grace for me, that my Faith m
be increaſed, and ſo my love inflamed t
wards God, and towards man for Gods ſak
and then I am ſure I ſhall keep the La
more perfectly then I have yet done. T
which that we may all do; the grace of o
Lord Jeſus Chriſt be with all our ſpirit
Amen.

Thine in the Lord Jeſus Chri

This 21. *of* Septem.
1648. E. F.

To the ingenious Reader.

ART thou a friend or an enemy? whether the one or the other, ſure I am, thou art much concerned in this Treatiſe. Should I particularize the uſefulneſs of whats herein delivered would it not ſwell to a Book of bulk?

There is that ſcattereth and loſeth nothing, as the wiſe man ſpeaketh, 'Tis knowledge and love, *the more they ſpread and dilate themſelvs, the greater is their growth.*

A Sea is a Congregation of Waters all Graces in Chriſt are as a confluence and congregation of ſhining favours from the Father of Spirits; for he is the Ocean of reſt and fulneſs: from this Fountain comes all Rivers, Streams, and Beams of Light and Life; and effects are more copiouſly in their cauſes than in themſelves, as water is more eminently in the element and fountain than in the Streams.

Try, and thou ſhalt find this Author hath been at the Well-head, and having received wherewithall to draw, hath thence made occults, occulars, dark things clear, and maſſie things light; peruſe him well, and thou wilt be a gainer; For צפנה פענח *The Expounder of Secrets hath taught him. There are two grand teſtimonial*

discoveries of God in Scripture, the one Leg
the other Evaugelical, Law, and Gospel; the
lets us know what God is in himself, the ot
what he is in his Son to us. I find them both n
ted in the 20. *of* Exodus, *where the last nam*
hath the first place, as a Preface to what sho
follow; sweet is that saying, I am the Lord t
God, and *ver.* 3. Thou shalt have none bef
me. *What! that such a saying should be heard*
Mount Sinai, *a Mount that burnt with fi*
that God should speak out himself as their o
Lord, in thundrings & lightnings with sound
terrible trumpets. that there should be the fac
a Sion *on that Mount, words of terrour, a*
words of delight, words of pleasure and displ
sure at once; a people of Gods delight, and
God the delight of his people. Is not this the L
Evangelized? And will not this O mortal wig
let thee see that his Commandments are
grievous? Quò levius mandatum eò gravi
peccatum. *The more grievous then is the brea*
of them; Is not this a tempering of frowns w
smiles, weigh it wisely and well; will you he
God the Lord speak out to a people, I am th
once more? Then read Hos. 3. 2,3. *where*
have a piece of Gospel like to this.

Captive woman bought for Fifteen pieces
silver, and an Homer of Barley, and an ha
Homer of Barley, thou shalt abide for m
thou shalt not be for another. *So I will be*
tho

thee; as if God should say, I consent, say amen, to the contract or bargain, That I will be thy Husband, and thou shalt be my Spouse. So at the giving out of the Law, God begins first with the relation that is between him and his people, viz. I am God, I made you, therefore think not much that I command you, I am your God, I serve you, will you not then serve me? I have said you shall command me, Isa. 45.11. Concerning the works of mine hands command you me.

O that you would suffer me to command you and you your selves yeeld obedience; God is the husband, his people the Spouse, the wife of his youth, his first and only one, his first and last wife; and, as the Author tels the husbands and wives should do for each other. I am thy God, saith the Lord, that hath done for thee, done great things for thee, I am he that brought thee out of Egypt, *and bought thee out of bondage, thou hast been a slave, but serve me, and I'le make the a King; thou hast been a vassall to an earthly Prince, a wicked Nation and generation, but I'le* Reprove Kings for thy sake, 1. Chron. 16.21. *And thou shalt rule Nations* with a rod of Iron, *Rev.* 2.26. 27. *All this have I done for thee, and made sure to thee; now heare what thou must do for me, Thou shelt keep close to me,* have none other Gods besides me. *Notwithstanding all this,* Is dat qui mandat, qui jubet ille juvat.

He gives who commands, and helps to perfor th
what he commands. O bleſſed Mr.! woe to t co
man that ſerves an earthly Mammon inſtead L
thee. This, even this, made the Father breat ro
out ſweetly, Da Domine quod jubes, & ju hi
quid vis, *Lord give me, what thou require*
from me, and then command what thou wil be
Moſes *may preach Law and a Curſe to the ſtiff* co
necked Jews; and Chriſt may preach Goſpel be
the hard hearted Phariſee, yet are they no g
drawn or driven. Sounds and ſyllables of a thou b
ſand Hells, and as many Heavens, are alik g
fruitleſs and uſeleſs, if there be not a Goſpel h
ſpirit to give an omnipotent pull, and tranſlate
the man out of his element.

Art thou a Believer, and ſaiſt thou art free (
from the Law? art not under Law in a ſenſe? b
Conſider firſt the Goſpel-love of Jeſus Chriſt, ,
frees thee from the Law as a Curſer but not t
from the Law as a Pedagogue. For after a ſoul (
is brought home to Chriſt, though love be the im-
mediate Lord that commands and conſtrains in-
to the obedience of Chriſt, yet Law is the media-
te Lord, and love works by Law, as the will of
the loveliеſt Lord. Will not this conſideration
ſweeten the ſowreſt precept?

Chriſts love ſhed abroad in a ſoul, works up-
wards and facilitates Law; and though corrupt
will before Chriſt came, was a wicked Tyrant,
and Luſt a lawleſs Landlord, which brought
the

the man under the Law-curse, yet Christ being come, brings the soul and whole man under the Laws command having first taken the Law-rod into his own hand, and broken and spent it on his own back.

Hence the Law which was forcing by power, becomes fettering by love, Christs own silken cord. Add to this, that the Law leaves not off to be a rule of righteousness, because it gives not grace to obey; for then the Gospel should be no rule of Faith, because it gives no grace to believe, and God requires no more than he gives, in the one or in the other.

Take a hint of the differences that's betwixt the Law and Gospel thus: Under the Law, the Covenant of Works, one slip from the way of life bolteth the Paradice-door against the offendor, and into it again he cannot enter the Law knows no such thing as repentance, Gal. 3. 10. Deut. 27. 26.

But the Covenant of grace, being made with a poor undone sinner, a slip, an act of unbelief, doth not forfeit the mercy of the Covenant, the Covenant stands firm that there may be a repetition of grace still; and though a gracious child should not sinne against a gracious Father, yet can he not sin the unpardonable sin, and sin away an eternal Priest and Covenant out of heaven.

Secondly, the Law stints the measure of thy obedience even to the highest degree, thy whole soul

ſoul, might and ſtrength, any leſs is the forſe-
ing of the life that's laſting, everlaſting, but t
Covenant of grace ſtints no weak ſoul, Chri
racks not crying out, The ſtrongeſt Faith
none at all, many who were poor bruiſed reeds
earth, are now mighty Cedars, high, tall, gree
growing on the banks of the river of life.

What then if Adam *be the firſt in heave*
and David *be but as he deſired, the keeper of th*
door, yet his ſeeing the Throne, and the Lam
that ſits thereon, is enough to him.

In a word, the theam or ſubject of this Trea-
tiſe is (as Paul *ſpeaks) holy and ſpiritual, th*
manner and method of handling of it, very ſa-
voury, familiar, and plain. Reader, *bleſſ*
thou the Lord, that thou liveſt in a Land o
light and life, and bleſſe God for this Author
who hath like the Bee, painfully fetched this ho-
ny out of various flowers, and at laſt brought it
into this hive. Farewell in the Lord.

Thine, if thou be Chriſts,

From my Study in
Brides *Church-*
yard, Septemb.
22. 1648.

S. MOOR.

Reader,

READER,

IT is reported of *Linacrus*, reading a Sermon of Chriſts in the Mount, and conſidering the converſation of men in the world, ſaid, *Either this is not Gods Goſpel, or we are not Gods people.* Look abroad into the world, and (if thine eye be not carnal) thou wilt finde that moſt men live without God in the world, many having conſcience of divine power, yet few knowing God in Chriſt, ſome ignorant for want of teaching, others ignorant for want of will to be taught; a price they have (as *Solomon* ſaith) in the hand to get wiſdome, but they have no heart to it, deſpiſing knowledge and hating it, caſting it at their heeles, *Pſal.* 50. 17. ſome knowing but not doing, others knowing and doing ſomething materially good, theologically evill, yet repoſing the weight of their ſoules upon the craſie bottome of their duties; ignorance of the ſpiritual ſenſe of the Law and of the right uſe of it appertaining unto unbelievers and believers, is a maine ground of the latter.

Eph. 2. 12.

Prov. 17.

This

This Treatiſe will help thee to underſtand both; and as in *Ezekiels* viſion, *Rota erat in rota*, thou haſt Goſpel in the Law, and Law in the Goſpel.

Art thou in thy ſinnes, and out of Chriſt? here thou maiſt ſee the exorbitancies of each wheel, both of ſoul and body, and that all thy doings are a ladder too ſhort to reach heaven. O happy thou, did thy ſoul ſadome her own miſery, wer't thou more out of love with thy ſelf, thou wouldeſt be more in love with Chriſt? were thy ſelf-confidences levelled, thy breathings after Chriſt would be more earneſt; thy leanings upon Chriſt, with greater confidence.

Art thou in Chriſt, here thou maiſt ſee what uſe thou art to make of the Law; lawleſſe profane liberty ought not to be by thee pleaded for or practiſed, *Tace lingva loquere vitâ*. Indeed many a mans life ſpeaks what he is, though his tongue be ſilent, like *Eraſmus* ruffain, that carried by the one ſide a gay gilded teſtament, and by the other ſide a good bottle of ſack; many that hear much, and talk more, having Gods Law in their mouthes, yet hating to be reformed. Chriſtian, it is thy duty to endeavour to keep the whole Law of God, the Goſpel requires obedience as well as the Law; yea, the Goſpel wills no leſſe inward or outward holineſſe than the Law:

And

And if thy nature be ſpirituallized, though thou be not able, yet thou wilt be willing to obey the Law of God in the higheſt degree, and thy coming ſhort of Goſpel-ſervice, will call for thy laying out of Goſpel-ſorrow. Whoever thou art, take heed of being wedded to thine own blindneſs; if thou be'eſt blind, thou art blinde at noon-day; thou and I have cauſ to bleſs God for his aſſiſting grace vouchſafed unto this Author, who (I dare ſay) knows much of God, and therefore not a little of himſelf. The bleſſing of heaven go along with his labours; This is, and ſhall be the earneſt prayer

Of thine affectionate ſervant in the Goſpel.

JOHN CRADOCOT.

Reader

Reader,

Joh. 7. 2. EVery thing is, and is to be judged, not according to its outside and appearance but according to its more hidden and inward being. Therefore the stoicks call the soul τὸ πᾶν hominis, the all of man or, all the man; And Solomon speaking of the evill-eyd or envious man sayes of him, Prov. 23. 7. As he thinketh in his heart so is he; and the Lawyers say of the law Mens legis est lex, the mind or meaning of the Law is the Law. They then which acquaint thee with things in this kind should be most acceptable and welcome to thee, among which thou maist reckon this Auther for one; who hath fished out the meaning and use of the Law, in which, as in a glasse, thou maist see (if thou forget not) what manner of man thou ought'st to be in all of conversation toward God, toward thy self, and towards others. The † ten Commandements or ten words (which Christ contracted into two, Mat. 22.40. and which are wrapt up in this one word, Love) though for the letter of them they take up but a little roome yet they are in their meaning exceeding broad and comprehensive; and though the letter be the word of God, 'tis the Spirit or inward meaning

† Decalogue.

ing which is the will and minde of God; not as if there were any thing in the letter which was not in the meaning, but that the meaning is of far larger extent then the words do expreſs; now the meaning being expreſt ſo briefly, and in ſo few words became obſcure: and hence it was, that the Scribes, Phariſees, and Lawyers, were ſo much in the dark, as to the meaning of the Law ſuppoſing that there had not been any ſub-intelligitur at all. Now leſt thou, Reader, ſhouldſt ſtumble at the ſame ſtone, here's a light to guide thee. I ſhall ſay no more, for the wine is ſo good that it needs no buſh, onely to tell thee, that 'tis here to be ſold.

Qui brevis erit, obſcurus erit.

Ralph Venning.

The Marrovv

OF

Modern Divinity.

The Second Part.

Interlocutors.

Evangeliſta, a Miniſter of the Goſpel.
Nomologiſta a Pratler of the Law,
And *Neophitus*, a young Chriſtian.

Neo. SIr, here is our Neighbor *Nomologiſta*, who, as I ſuppoſe, is much miſtaken, as touching a point that he and I have had ſome conference about; And becauſe I found you ſo ready and willing to inform and inſtruct me

when I came to you with my neighbour *Nomi-miſta* and *Antinomiſta*, I have preſumed intreat him to come along with me to yo aſſuring both my ſelf and him, that we ſh be welcome to you, and that you will ma it appeare he is deceived.

Evan. You are both of you very kind welcome to me, and as I have been willi to give you the beſt inſtruction, when y were formerly with me; even ſo, God wi ling, ſhall I be now: wherefore I pray you l mee underſtand what the point is, where you do conceive he is miſtaken.

Neo. Why Sir, this is the thing, He tels m he is perſwaded that he goes very near th perfect fulfilling the Law of God, but I ca not be perſwaded to it.

Eva. What ſay you, Neighbour *Nomi-giſta*, are you perſwaded?

1. *Nom.* Yea, indeed Sir, I am ſo perſwad-ed, for whereas you know the firſt Com-mandement is, *I am the Lord thy God, thou ſhalt have none other Gods before my face.* I am confident I have the only true God for my God and none others.

2. And whereas the ſecond Commandement is, *Thou ſhalt not make to thy ſelf any graven Image, &c.* I tell you truly, I do defie all graven Images, and do count it a great folly in any man, either to make them, or wor-ſhip them. And

And whereas the third Commandement is, 3.
Thou ſhalt not take the Name of the Lord thy God in vaine. It is well known that I am no ſwearer, neither can I abide to heare others to ſweare by the Name of God.

And whereas the fourth Commande- 4.
ment is, *Remember that thou keepe holy the Sabbath day.* I am ſure I do very ſeldome either work or travel on that day; but do go to the Church both forenoone and afternoone; and do both read, and heare the Word of God read, when I come home.

And whereas the fifth Commandement 5.
is, *Honour thy Father and Mother, &c.* I thank God, I was very careful to do my duty to my Parents when I was a childe.

And whereas the ſixth Commandement 6.
is, *Thou ſhalt not kill.* I thank God I never yet murthered either man, woman, or child; and I hope I never ſhall.

And whereas the ſeventh Commande- 7.
ment is, *Thou ſhalt not commit adultery.* I thank God, I was never given to women, God hath hitherto kept me from Committing that ſin, and ſo I hope he will do whileſt I live.

And whereas the eighth Commande- 8.
ment is, *Thou ſhalt not ſteale*, I do not remember that ever I tooke the worth of twelve pence of any mans goods in all my life.

9 And whereas the ninth Commandement is, *Thou ſhalt not bear falſe witneſſe againſt thy neighbour.* I thanke God I do abhor that ſin, and was never guilty of it in all my life.

10 And whereas the tenth Commandement is, *Thou ſhalt not covet.* I thank God I never coveted nothing but what was mine owne in all my life.

Eva. Alas neighbour *Nomologiſta*, the Commandements of God have a larger extent than it ſeems you are aware of; for it ſeems you do imagine that the whole Moral Law is confined within the compaſſe of what you have now repeated; as though there were no more required or forbidden then what is expreſſed in the words of the ten Commandements; as though the Lord required no more but the bare external or actual performance of a duty; and as though he did forbid no more then the bare abſtinence and groſſe acting of ſinne. The very ſame conceit of the Law of God the Scribes and Phariſees had; and therfore it is no marvell though you imagine you keepe all the Commandements even as they did.

Nom. Well Sir, if I have been deceived, you may do well to inſtruct me better.

Eva. I ſhall endeavour to do it with all my heart, as the Lord ſhall be pleaſed to enable

enable me; And becauſe I begin to feare that it is not your caſe alone to be thus ignorant of the large extent, and the true ſenſe and meaning of the Law of God; I alſo begin to blame my ſelf, for that I have not taken occaſion to expound the Commandments in my publick Miniſtry, ſince I came amongſt you; and therefore I do now reſolve, by the help of God, very ſpeedily to fall about that work; And I hope I ſhall then make it appear unto you that the ten Commandements are but an epitomy or an abridgement of the Law of God, and that the full expoſition thereof is to be found in the Bookes of the Prophets and Apoſtles called the old and new Teſtament. Exod. 34. 27.

Neo. Indeed Sir I have told him that we muſt not ſtick upon the bare words of any of the ten Commandements, nor reſt ſatisfied with the bare literal ſenſe, but labour to find out the full expoſition and true ſpiritual meaning of every one of them, according to other places of holy Scripture.

Eva. If you told him ſo, you told him that which is moſt true; for he that would truly underſtand and expound the Commandements, muſt do it according to theſe ſix Rules.

1. First, he muſt conſider that every Com-
Pſal. 34. 14. mandement hath both a negative and a
Iſa. 1. 16, 17. affirmative part contained in it; that is to ſay, where any evil is forbidden, the contrary good is commanded; and where any good is commanded, the contrary evil is forbidden; for ſaith *Urſinus* Catechiſme, *The Lawgiver doth in an affirmative Commandement comprehend the negative? and contrariwiſe, in a negative he comprehendeth the affirmative.*
pag. 529.

3. Secondly, he muſt conſider that under
Grounds of Religion, p. 207. one good action commanded, or one evil action forbidden, all of the ſame kind or nature are comprehended, yea all occaſions and means leading thereunto; according to the ſaying of judicious *Virell*, *The Lord minding to forbid divers evils of the ſame kind, he comprehendeth them under the name of the greateſt.*

3. Thirdly, he muſt conſider that the Law
Rom. 7. 14 Mat. 5. 27. *Dod on the Com. p.* 24. of God is ſpiritual, reaching to the very heart or ſoul, and all the powers thereof, for it chargeth the Underſtanding to know the Will of God; it chargeth the Memory to retain, and the Will to chuſe the better, and to leave the worſe; it chargeth the Affections to love the things that are to be loved, and to hate the things that are to be hated, and ſo bindeth all the powers of the ſoul to obedience,

dience, as well as the words, thoughts, and gestures.

Fourthly, he must consider, that the Law of God must not onely be the rule of our obedience, but it must also be the reason of it; we must not onely do that which is there commanded, and avoid that wch is there forbidden, but we must also do the good because the Lord requireth it, and avoid the evil because the Lord forbiddeth it; yea, and we must do all that is delivered and prescribed in the Law, for the love we bear to God; the love of God must be the Fountain, the impulsive and efficient cause of all our obedience to the Law. 4 *Ursin. Cat. page* 37.

Fifthly, he must consider, that as our obedience to the Law must arise from a right Fountain, so must it be directed to a right end, and that is, that God alone may be glorified by us; for otherwise it is not the worship of God, but Hypocrisie, saith *Ursinus* Catechisme; so that according to the saying of another godly Writer, the final cause, or end of all our obedience, must be *Gods glory*; or which is all one, that we may please him, for in seeking to please God, we glorifie him: and these two things are alwayes co-incident. 5. *Pag.* 528 1 Cor. 10. 31. Mr. *Whateley* Gods husb. *pag.* 120.

6. Sixthly, he must consider that the Lo must doth not onely take notice what we do plye obedience to his Law, but also after wh our manner we do it, and therefore we must b careful to do all our actions after a righ manner, *viz.* humbly, reverently, willingl and zealously.

Neo. I beseech you Sir, if you can spare s much time, let us have some brief Exposition of some, if not of all the Commandment before we go hence, according to thes Rules.

Eva. What say you, Neighbour *Nomologi-sta* do you desire the same?

Nom. Yea Sir, with all my heart, if you please.

Eva. Well then, although my occasions at this time might justly plead excuse for me; yet seeing that you do both of you desire it, I will for the present dispense with all my other business, and endeavour to accomplish your desires, according as the Lord shall be pleased to enable me; And therefore I pray you understand and consider, That in the first Commandment there is a negative part expressed in these words, *Thou shalt have none other Gods before my face:* And an affirmative part included in these words, *But thou shalt have me onely for thy God*; for if we must

must have none other for our God, it implyes strongly, that we must have the Lord for our God.

Neo. I pray you Sir begin with the affirmative part, and first tell us what the Lord requireth of us in this Commandment?

Commandement 1.

Eva. In this first Commandment, the Lord requireth the duty of our hearts or soules, *Prov.* 23.26. that is to say, of our Understandings, Wills, and Affections, and the Effects of them.

Neo. And what is the duty of our Understandings?

Eva. The Duty of our Understandings is to *know God*, 1 *Chron.* 28.9. Now the end of knowledge is but the fulnes of perswasion, even a setled belief, which is called Faith, so that the duty of our Understandings is, so to know God, as to believe him to be according as he hath revealed himself to us in his Word and Works, *Heb.* 11.6. *Andr.* on the *Com.* *p.* 125.

Neo. And how hath the Lord revealed himself to us in his Word?

Eva. Why he hath revealed himself to be most wise, *Rom.* 16.27. most mighty, *Deut.* 7.21. most true, *Deut.* 32.4. most just, *Neh.* 9.

33. and moſt merciful, *Pſal.* 145.8.

Neo. And how hath he revealed himſelf us in his Works?

Eva. He hath revealed himſelf in his Works, to be the Creator of all things, *Exo.* 20.11. and the Preſerver of all things, *Pſal.* 36.6. and the Governour of all things, *Pſal.* 135.6. and the giver of every good gift, *Jam.* 1.17.

Neo. And how muſt our knowledge of God, and our belief in him, be expreſſed by their effects?

Evan. We muſt expreſs, that we know and believe God to be according as he hath revealed himſelf in his Word and Works, by our remembring and acknowledging him whenſoever there is occaſion for us ſo to do.

As for example: when we read or hear thoſe Judgements that the Lord in his Word hath threatned to bring upon us for our ſins, we are to expreſs, that we do remember and acknowledge him to be moſt mighty, true, and juſt by our fearing and trembling thereat, *Pſal.* 119.120. *Hab.* 3.16. And when we read or hear of bleſſings, that the Lord in his Word hath promiſed to bestow upon us for our obedience, then we are to expreſs, that we do remember and acknowledge him

Deut. 28. 16.

Deut. 28. 2.

to

to be moſt true and merciful, by our obedience unto him, and by our truſting in him, and relying upon him, *Gen.* 32.9. And when we behold the excellent frame of Heaven and Earth, and the Creatures contained therein, then we are to expreſs, that we do remember and acknowledge the Lord to be the Creator and Maker of them all, by our praiſing and magnifying his Name, *Pſal.* 106. 5. *Pſal.* 139.14. And when the Lord doth actually inflict any judgment upon us, then we are to expreſs that we do remember and acknowledge him to be the governour of all things, and moſt mighty, wiſe, and juſt, by humbling our ſelves under his mighty hand, 1 *Pet.* 5.6. and by judging our ſelves worthy to be deſtroyed for our iniquities, *Ezek.* 36. 31. And by bearing the puniſhment thereof, *Lev.* 26.41. with willing, patient, contented ſubmiſſion to his will and pleaſure, *Pſal.* 39.9. And when the Lord doth actually beſtow any bleſſing upon us, then we are to expreſs, that we do remember and acknowledge him to be the moſt merciful giver of every good giſt, by our humble acknowledging that we are unworthy of the leaſt of his mercies, *Gen.* 32.10. and in giving him thanks for all things, 1 Theſ. 5.18. And thus have I ſhewed unto you what is the duty of our underſtandings.

Neo.

Neo. I pray you, Sir, let us in the ne place hear what is the duty of our Wills.

Eva. The duty of our Wills is to ch the Lord alone for our portion, *Pſal.* 16. *Pſal.*119.57.

Neo. And how muſt we expreſs that w have choſen the Lord for our portion?

Eva. By our loving him with all our heart with all our ſouls, and with all our migh *Deut.*5.6.

Neo. And how muſt we expreſs that w do thus love the Lord?

Eva. We muſt expreſs that we do thu love the Lord, by the acting of our other affe ctions, as by our deſire of moſt neer commu nion with him, *Phil.* 1. 23. and by our de lighting moſt in him, *Pſal.*37.4. and by ou rejoycing moſt in him, *Phil.*4.4. and by ou fearing moſt to offend him, *Mat.*10. 28. an by our ſorrowing moſt for offending him *Luke* 22. 62. and by being moſt zealous a gainſt ſin, and for the glory of God, *Rev.*3 19. And thus have I ſhewed you what the Lord requireth in the affirmative part of this Commandment.

Neo. I pray you Sir proceed to the nega tive part, and ſhew us what the Lord forbid deth in this Commandment.

Eva.

Eva. In this first Commandment is forbidden ignorance of God, *Jer.* 4. 22. and so also unbelief, or doubting of the truth of Gods Word, *Isa.* 7. 9. And so also is the want of fearing the threatnings of God, *Deut.* 28. 58. and the fearing the threatnings of men, either more, or as much as the threatnings of God, *Isa.* 51. 12, 13. And so also is the want of trusting unto, or relying upon the promises of God, *Luke* 12. 29. and the trusting or relying upon our selves, mens promises, or any other thing, either more, or as much as we do upon God, *Jer.* 17. 5. *Luke* 12. 30. and so also is the want of acknowledging the hand of God in the time of affliction, *Isa.* 26. 11. and acknowledging that the Rod can smite without the hand of GOD, *John* 9. 11. and so also is the want of humbling our selves before the Lord, *Dan.* 5. 22. and pride of heart, *Prov.* 16. 5. and so also is impatience, and discontentedness under the chastising hand of God, *Exod.* 17. 2. and not returning unto him that smiteth us, *Isa.* 9. 13. and so also is our forgetfulness of God, in not acknowledging his merciful and bountiful hand in reaching forth all good things unto us in the time of prosperity, *Psal.* 78. 11. *Deut.* 32. 18. and so also is our sacrificing to our own nets, *Hab.* 1. 16. in ascribing the coming

oming in of our riches to our own c
pains and diligence in our callings, *De*
17. and ſo alſo is unthankfulneſſe to
Lord for his mercies, *Rom.* 1, 21. and ſo
is our want of love to God, 1 *Cor.* 16,
and our loving any creature either m
than God, or equal with God, *Mat.* 10,
and ſo alſo is our want of deſiring his
ſence, *Job* 21. 14. and our deſiring the
ſence of any creature either more or ſo m
as God, *Prov.* 6. 25. and ſo alſo is our w
of rejoycing in God *Deut.* 28. 47. and our
joycing either more or as much in any th
as in God, *Luk.* 10, 20. and ſo alſo is our w
of fearing to offend *God*, *Jer.* 5. 22. & our fe
ing to offend any mortal man either more
as much as to offend God, *Prov.* 29. 25.
ſo alſo is our want of ſorrow and grief
offending God, 1 *Cor.* 5. 2. And our ſorro
ing more or as much for any worldly loſſe
croſſe, as for our ſinning againſt God, 1 *Th*
4. 15. And ſo alſo is our want of zeale,
our luke-warmneſſe in the cauſe of God a
his truth, *Rev.* 3. 16. and our corrupt, blin
and undiſcreet zeale, *Luke* 9. 55. And th
have I ſhewed unto you what the Lord r
quireth, and what he forbiddeth in this Co
mandement: And, now, neighbour *Nom*
logiſta, I pray you tell me whether yo
keep it perfectly or no.

Nom

Nom. Sir, before I tell you that, I pray you tell me how you prove that the Lord in this Commandement doth require all these duties, and forbid all these sins.

Evan. First, I know that the Lord in this Comandment doth require all these duties, because no man can truly have the Lord for his God, except he hath chosen him for his portion; & no man can truly chuse the Lord for his portion, before he truly know him, and he that doth truly know God, doth truly beleeve both his threatnings & his promises; & he that doth truly beleeve the *Lords* threatnings, must needs fear and tremble at them; and he that doth truly beleeve the *Lords* promises, must needs truly love him, for Faith doth alwaies produce & bring forth love; and whosoever doth truly love God, must needs desire neere Communion with him; yea, and rejoyce in Communion with him; yea, and feare to offend him; yea, and sorrow for offending him; yea, and be zealous for his glory.

Secondly, I know that all these sins are forbidden in this Commandement, because that whatsoever the mind, will, and affections of men are set upon, or carried after, either more or as much as after God, that is another God, unto him: And therefore if a man stand in feare of any creature, or feare the

the losse of any creature, either more then God, or equal with God, he makes that creature his God; and if he trust unto and put confidence in any creature either more than in God, or equal with God, that creature is his God: And hence it is that the covetous man is called an Idolater, *Ephes.* 5. 5. for that he maketh gold his hope, and saith to the fine gold, *Thou art my confidence*, Job 31. 24. And if any man be proud of any good thing he hath, and do not acknowledge God to be the free giver and bestower of the same; or if he be impatient and discontented under the Lords correcting hand, he maketh himself a God; and if a man so love any creature, as that he desires it being absent, or delights in it being present, either more than God, or equal with God, that creature is another God unto him. And hence it is, that voluptuous men are said to make their belly their God, *Phil.* 3. 19. In a word, whatsoever the mind of man is carried after, or his heart and affections set upon, either more or as much as upon God, that he makes his God; and therefore we may undoubtedly conclude, that all the sinnes before mentioned, are forbidden in this Commandement.

Now

Nom. Then beleeve me, Sir, I muſt confeſſe that I come farre ſhort of keeping this Commandement perfectly.

Eva. Yea, and ſo we do all of us I am confident; for have not every one of us ſometimes queſtioned in our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three of us truly ſay with the Apoſtle, 1 *Cor.* 13. 9. *We know in part*: And which of us hath ſo feared and trembled at the threatnings of God, and at the ſhaking of his rod, as we ought. Nay, have we not feared the frownes, threats, and power of ſome mortal man, more than the frowns, threats and power of God? it is well if it have not appeared by our chuſing to obey man rather than God: And which of us hath ſo truſted unto, and relyed upon the promiſes of God in time of need, as he ought: Nay have we not rather truſted unto and relyed upon men and means than upon God; hath it not bin manifeſt by our fearing of poverty, and want of outward things, when friends, trading, and means begin to faile us, though God hath ſaid, *I will not faile thee nor forſake thee, Heb.* 13. 5. And which of us hath ſo humbled our ſelves under the chaſtiſing and correcting hand of God as we ought: Nay have we not

rather expreſſed abundance of pride, by o
impatience and diſcontentedneſſe, and wa
of ſubmitting to the will of God; and by o
quarrelling and contending with his ro
And which of us hath ſo acknowledged G
in the time of proſperity, and bin ſo thankf
unto him for his bleſſings, as we ought? Na
have we not rather at ſuch times forgott
God, and ſacrificed to our own nets, tayi
in our hearts, if not alſo with o
mouthes, I may thank mine own diligence
care, and pains-taking, or elſe it had no
been with me as it is? And which of us ha
ſo manifeſted our love to God, by our deſir
of near communion with him in his Ord
nances, and by our deſire to be diſſolved a
to be with him, as we ought? Nay, ha
we not rather expreſſed our great want
love to him, by our backwardneſſe to praye
reading, and hearing his word, and receivi
the Sacrament, and by our little delig
therein, and by our unwillingneſſe to dye
Nay have we not manifeſted our greate
love to the world, by our greater deſires aft
the profits, pleaſures, & honors of the worl
and by our greater delight therein than
God? or which of us have ſo manifeſted o
love to God, by our ſorrow and grief for o
fending him, as we ought: Nay, have we n

rath

rather manifested our greater love to the world, by our sorrowing and grieving more for some worldly losse or crosse, than for offending God by our sinnes; or which of us have so manifested our love to God, by being so zealous for his glory as we ought: Nay have we not rather expressed greater love to our selves, in being more hot and fiery in our owne cause than in *Gods* cause. And thus have I endeavoured to satisfie your desires concerning the first Commandement.

Neo. I beseech you, Sir, proceed to do the like concerning the second Commandment, and first tell us how the first and second Commandement differ, the one from the other.

Eva. Why as the first Commandement teacheth us to have the true God for our God, and none other; so the second Commandement requireth that we worship this true God alone, with true worship: And in this Commandement likewise there is a negative part expressed in these words, *Thou shalt not make to thy self any graven Image &c.* and an affirmative part included in these words, *But thou shalt worship me only and purely, according to my will revealed in my word.* Com. 2.

Neo. I pray you then, Sir, begin with the affirmative part, and tell us what be the

meanes of Gods worſhip preſcribed in h Word.

Eva. If we looke into the Word of Go we ſhall find that the ordinary meanes a parts of Gods worſhip, are invocation u on the name of God, miniſtery and hea ing of the Word of God, adminiſtration a receiving the Sacraments, with all helps a furtherances to the right performanee of t ſame.

Elton and *Downham* on the ſecond Commandm.

But to declare this more particular Firſt of all, prayer both publike and priva is required in Gods word, as you may ſee, *Tim.*2.8. *Act.*2.21,22. *Dan.*6.10. Second reading the word or hearing it read, bo publikely and privately is required in Go word, as you may ſee *Rev.* 1.3. *Deut.*5. Thirdly, preaching and hearing of the wo preached, is required in the word of God, you may ſee 2 *King* 4.2. 1 *Theſ.*2.1 Fourthly, the adminiſtration and receivin the Sacrament is required in the word God, as you may ſee *Mat.*3.6. *Mat.*26, 1 *Cor.*10.16. Fifthly, prayſing of God in ſin ing of Pſalmes both publikely and private is required in the word of God, as you m ſee *Col.*3.16. *Jam.*5.13. Sixthly, meditatio in the word of God is required in the wo of God, as you may ſee *Pſal.*1.2. *Act.*17.1

Seventhl

Seventhly, Conference about the word of God is required in the word of God, as you may ſee *Mal.* 3. 16. And laſtly, for the better fitting and ſtiring us up to the right performance of theſe duties, religious faſting both in publike and in private is required in the word of *God*, as you may ſee *Ioel.* 1. 14. *Ioel* 2. 15. And ſo alſo is a religious vow, or free promiſe made to *God*, to performe ſome outward work or bodily exerciſe for ſome end, as you may ſee *Eccleſ.* 5. 3. 4. And thus have I ſhewed you what be the meanes of *Gods* worſhip which he hath preſcribed in his word. *Elton* on the Commandement. *pag.* 43.

Neo. I pray you Sir then proceed to the negative part, and tell us what the Lord forbiddeth in this Commandement?

Eva. Well then I pray you underſtand, that in this Commandement is forbidden neglecting of prayer, as you may ſee *Pſal.* 14. 4. And ſo alſo is Abſenting our ſelves from the hearing of the word preached, or any other Ordinance of *God*, when the Lord calls us thereunto, as you may ſee *Luke* 14. 18. 19. 20. And ſo alſo is our rejecting the Sacrament of Baptiſme, as you may ſee *Luke* 7. 30. And ſo alſo is our ſleighting the Sacrament of the Lords *Supper*, as you may ſee 2 *Chron.* 30. 10. And ſo alſo is the ſleighting and

and omitting any of the other forenam duties as you may ſee *Pſal.* 10.4. *Ioh.* 3.3 *Iſai.* 22.12, 13, 14. And ſo alſo is praying Saints and Angels as you may ſee *Iſa.* 63.1 *Revel.* 19.10. And ſo alſo is the making Images for religious uſes, as you may ſee *Levit.* 19.4. And ſo alſo is the repreſenting Go by an Image, as you may ſee *Exod.* 32.8, And ſo alſo is all carnal imaginations God in his worſhip, as you may ſee *Act.* 29. And ſo alſo is all will-worſhip, or the worſhiping of God according to our own fantaſie, as you may ſee 1 *Sam.* 9.10.13, Col. 2.23. And thus have I ſhewed unto yo both what the Lord requireth, and wha he forbiddeth in this Commandment, an now Neighbour *Nomologiſta* I pray you tel me whether you keep it perfectly or no.

Nom. Yea, Sir I am perſwaded that I goe very neare it. But I pray you Sir, tell me how you doe prove that all theſe duties are required, and all theſe ſinns forbidden in this Commandement.

Eva. For the proof of this, I pray you con ſider, that the worſhipping of falſe Gods is flatly forbidden in the negative part of this Commandement, in theſe words, *Thou ſhalt not bow downe thy ſelf to them nor ſerve or wor ſhip them, Exod.* 20.5. And the worſhiping

of the true God is implyed and expreſſed in theſe words, *Mat.* 4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.*

Nom. But Sir, how do you prove that theſe duties which you have named are parts of Gods worſhip?

Eva. For anſwer hereunto I pray you conſider, that to worſhip God, is to tender up that homage and reſpect that is due from a Creature to a Creator; now in prayer we are ſaid to tender up this homage unto him, and to manifeſt our profeſſion of dependance upon him for all the good we have, and acknowledge him to be the author of all good; And indeed prayer is ſuch a great part of Gods worſhip, that ſometimes in Scripture its put for the whole worſhip of God, *He that calls upon the name of the Lord ſhall be ſaved*, Ro. m10 13, that is, he that worſhips God, aright, *Jer.* 10.25. *Power out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name*, that doe not pray, that doe not worſhip God.

Bor. Goſ. wor. p. 26.

Borrough's Goſpel-Worſhip, pag. 272.

And that hearing the word is a part of Gods worſhip is manifeſt becauſe that in hearing we doe manifeſt our dependencie upon God for knowing his mind and the way to eternal life: every time we come to heare the

Ibid pag. 163. the word of *God*, if we know what to do we doe thus much, we profeſſe that we depend upon the Lord *God* for the knowing his mind, and the way and rule to eternal life and beſides herein alſo we come to wait upon *God* in the way of Ordinance, to have the good convayed unto us by way of an Ordinance, beyond what the thing it ſelf is able to doe, therefore this is woſhip, And that the receiving the *Sacrament* is a part of *Gods* worſhip, it is manifeſt, in that when we come to receive theſe holy ſignes and ſeales, we come to preſent our ſelves before *God* and come to *God* for a bleſſing in communicating unto us ſome higher good then poſſibly

Ibid pag. 127. thoſe Creatures that we have to deal with are able of themſelves to convey to us; we come to *God* to have communion with him, and that we might have the bleſſing of the Covenant of grace conveyed unto us through theſe things; and therefore when we come to be excerciſed in them we come to worſhip *God*. The like we mignt ſay of the reſt of the duties before mentioned, but I hope this may ſuffice to ſatisfie you that they are parts of *Gods* worſhip.

Nom. but Sir you know that in this Commandement, there is nothing expreſly forforbiden. but the making and worſhiping of Images,

Images, and therefore I queſtion whether all thoſe other ſins that you have named be likewiſe forbidden.

Eva. But you muſt know, that when the Lord condemneth the chiefe or greateſt and moſt evident kind of falſe worſhip, namely the worſhip of God at or by Images, it is manifeſt that he forbiddeth alſo the other kinds of falſe worſhip, ſeeing this is the head and fountaine of all the reſt: wherefore whatſoever worſhips are inſtituted by men, or doe any way hinder Gods true worſhip, they are contrary to this Commandement. *Urſin. Cat. pag. 540.*

Nom. Well, Sir, though that theſe things be ſo, yet for all that, I am perſwaded I go very neere the keeping of this Commandement; for I do conſtantly performe the moſt of theſe duties, and am not guilty of doing the contrary.

Eva. But you muſt know that for the worſhiping of God aright, it is not onely reqired that we do the good which he commandeth, and avoid the evil that he forbiddeth; but alſo that we do it in obedience to *God*, to ſhew that we acknowledge him alone to be the true *God*, who hath willed this worſhip to be thus done unto him; ſo that, as I told you before, the Word of *God* muſt not onely be the rule of our actions, but alſo the reaſon of them;

them; we must do all things which are delivered and prescribed in the Commandments, even for the love we beare to God and for the desire we have to worship him for except we so do them, we do them, not according to the sentence and prescript of the Law, neither do we please God therein. Wherefore though you have prayed and heard the word of God, and received the Sacrament, and done all the rest of the forenamed duties, yea and though you have not done the contrary, yet if all this hath been either because the Lawes of the Kingdome require it, or in meer obedience to any superiour, or to gain the praise or esteeme of men, or if you have any way made your self your highest end, you have not obeyed nor worshiped God therein; for, saith a judicious Writer, *If any man shall observe these things in meere obedience to the Kings Lawes, or thereby to please holy men, and not through an immediate reverence of that heavenly Majesty who hath commanded them, that mans obedience is non-obedience; his keeping of these Lawes is no keeping of them?* because the maine thing here intended is neglected, which is the setting up God in his heart; and that which is most of all abhor'd is practised, *viz.* the *fear of God taught by the precepts of men, Isai.* 29.13.

Ursin. Cat. p. 528.

Dr. *Mayer* in his Cat. *p.* 193.

And

And to this purpose that worthy man of God hath this saying, *Take heed*, saith he, *that the praises of men be not thy highest end that thou aymest at*; for if it be, thou worshippest men, thou dost make the praise of men to be thy God; 'or whatsoever thou dost lift up in the highest place, that is thy God, whatsoever it be; wherefore if thou liftest up the praise of men, and makest that thy end, thou makest that thy God, and so thou art a worshipper of men, but not a worshipper of God. Mr. *Borroughs* Gospel Worship, *p.* 72.

Againe, saith he, Take heed of making Self thy end, that is, take heed of ayming at thine owne peace, and satisfying thine owne conscience in the performance of duties; Tis true, saith he, When we perform duties of Gods worship, we may be incouraged thereunto by the expectations of good to our selves, yet we must looke higher, we must looke at the honour and praise of God; it is not enough to do it meerly to satisfie conscience: thy main end must be that thou mayest by the performance of the duty be fitted to honour the Name of God, otherwise we do them not for God, but for our selves, which the Lord condemneth, *Zech.* 7.5,6. And now, neighbour *Nomologista*, I pray you let me ask you once againe, whether you think you keep this Commandement perfectly

fectly or no.

Nom. No, beleeve me Sir, I do now begin to fear to feare I do not.

Eva. If you make any queſtion of it, would intreat you to conſider with your ſe whether you have not gone to the Chur on the Lords day to hear the Word of Go and to receive the Sacrament, and do oth duties, becauſe the Lawes of the Kingdom require it; or becauſe yonr parents or maſte have required it; or becanſe it is a cuſtom to do ſo; or becauſe you conceive it to be credit for you to do ſo. And I pray you al conſider whether you have not abſtaine from worſhipping of Images, and other ſuc Idolatrous and ſuperſtitious actions whic thePapiſts uſe, meerly becauſe the Lawes o the Land wherein you live do condemn ſuch things. And I pray yon alſo conſider whe-ther you have not been ſometimes zealous in prayer in the preſence and company o ohers, to gaine their praiſe and approbation have you not deſired that they ſhould think you to be a man of good gifts and parts; and have you not in that regard endeavoured to inlarge yonr ſelf; and have you not ſome-times performed duties meerly becauſe o-therwiſe conſcience would not let you be quiet; And have you not ſomerimes faſted and

and prayed, and humbled your ſelf, meerly or chiefly in hope the Lord would for your ſo doing prevent or remove ſome judgment from you, or grant you ſome good thing which you deſire. Now I beſeech you anſwer me truly and plainly, whether you do not think you have done ſo.

Nom. Yea, beleeve me, Sir, I think I have.

Eva. Then have you in all theſe things honoured and worſhiped your Parents, your Maſters, your Magiſtrates, your Neighbours, your friends, and your ſelf, as ſo many falſe Gods in ſtead of the true God; and therein have been guilty breach of the ſecond Commandement.

Neo. I pray you, Sir, proceed to ſpeak of the third Commandement as you have done of the firſt and ſecond; and firſt tell us how the ſecond and third Commandement differ.

Eva. Why, as the Lord in the ſecond Com-Com. 3. mandement doth require that we worſhip him alone by true meanes, ſo doth he in the third Commandement require that we uſe the meanes of his worſhip after a right manner, that ſo they may not be uſed in vaine, *Mat.* 15. 9. And in this Commandement likewiſe there is a negative part expreſſed in theſe words, *Thou ſhalt not take the Name*

of

of the Lord thy God in vaine. And that is, Thou ſhalt not prophane it, by uſing my Titles, Attributes, Ordinances, or Workes ignorantly, irreverently, or after a formal ſuperſtitious manner. And an affirmative part included in theſe words, *But thou ſhalt ſanctifie my Name*, *Iſa.* 8.13. By uſing my Titles, Attributes, Ordinances, Workes, and Religion, with knowledge, reverence, and after a ſpiritual manner, *Joh.* 4.24.

Neo. I pray you, Sir, begin with the affirmative part, and firſt tell us what the Lord requireth in this Commandement.

Eva. The Lord in this Commandement doth require that we ſanctifie his Name in our hearts, with our tongues, and in our lives, by thinking, conceiving, ſpeaking, writing, and walking ſo as becomes the excellency of his Titles, Attributes, Ordinances, Workes, and Religion.

Neo. And how are we to ſanctifie the Name of the Lord in regard of his Titles.

Eva. By thinking, conceiving, ſpeaking, and writing holily, reverently, and ſpiritually of his Titles, Lord and God, *Deut.* 28.58. and this we do when we meditate of them, and uſe them in our ſpeeches and writings with an inward ſpiritul fear and trembling, to the glory of God and good of men, *Jer.* 5.22.

Neo.

Neo. And how are we to ſanctifie the Name of the Lord, in regard of his Attributes?

Eva. By thinking, conceiving, ſpeaking, and writing holily, reverently, and ſpiritually of his power, wiſdome, juſtice, mercy, and patience, *Pſal.* 104. 1. *Pſal.* 103. 6, 8. And this we do when we think, ſpeak and write of them after a careful, reverent, and ſpirituall manner; and apply them to ſuch good uſes for which the Lord hath made them known, *Pſal.* 37. 30.

Neo. And in which of Gods Ordinances are we to ſanctifie his Name?

Eva. In every one of his Ordinances, and eſpecially in the three great Ordinances, prayer, preaching, and hearing the Word, and adminiſtring and receiving the Sacraments.

Neo. And how are we to ſanctifie the name of the Lord in prayer?

Eva. In prayer we are to ſanctifie the Name of the Lord in our hearts, and with our tongues, in calling upon his Name after a holy, reverent, and ſpiritual manner: And this we do when our prayers are the ſpeech of our ſoules, and not of our mouthes onely, and that is when in prayer we lift up our hearts unto God, *Pſal.* 25. 1. and powre them

them out unto him, *Pſal.*62.8. And w
we pray with the Spirit, and with und
ſtanding alſo, 1 *Cor.*14.15. and with hu
lity, *Gen.*18,27. *Gen.*32.10. *Luk.*18.13. a
with fervency of ſpirit, *Jam.*5.16. and
of a ſenſe of our owne wants, *Jam.*1.5.
with a ſpecial faith in the promiſes of G
*Mat.*21.22.

Neo. And how are you Miniſters to ſan
fie the Name of the Lord in preaching
Word?

Eva. We are to ſanctifie the Name of
Lord in our hearts, and with out tongues,
preaching after a holy, reverent, and ſpiri
manner: And this we do when the Word
preached not onely outwardly by the bo
but alſo inwardly with the heart and ſoul
when the heart and ſoule preacheth, then
the Miniſtry of the Word on the Miniſte
part uſed after an holy and ſpiritual manne
and that is when we preach the demonſtra
on of the ſpirit, 1 *Cor.*2.4. and in ſincerity,
*Cor.*2.17. and faithfully without reſpect
perſons, *Deut.*33.9. and with judgement an
diſcretion, *Mat.*24.49. and with authori
and power, *Mat.*7.29. and with zeale
Gods glory, *Joh.*7.18. and with a deſire
the peoples ſalvation, 2 *Cor.*11.2.

Elton on the Com. p.40.

Downam on the Command.

Neo. And how are we hearers to ſanctifie

the Name of the Lord in hearing his Word?

Eva. In hearing it after an holy, reverent, and spiritual manner; and this you do when your heart and soul heareth the Word of God; and that is when you set your selves in the presence of God, *Act.* 10.33. and when you looke upon the Minister as Gods Messenger or Ambassador, 2 *Cor.* 5.20. and so hear the Word as the Word of God, & not the word of man, *Thess.* 2.13. with reverence and feare, *Isai.* 66.2. and with a ready desire to learne, *Act.* 17.11, and with attention, *Act.* 8.6. and with alacrity without wearisomnesse or sleepines, *Act.* 20.9.

Neo. And how are you Ministers to sanctifie the Name of the Lord in administring the *Sacraments*?

Elton on the Command. *pag.* 41.

Eva. By administring them after an holy, reverent, and spiritual manner; and that is when we administer them with our hearts or soules, according to Christs institution, *Mat.* 26.26. to the faithful in profession at least, 1 *Cor.* 10.10. and with a hearty desire that they may become profitable to the receivers.

Neo. And how are we to sanctifie the Name of the Lord in receiving the Sacraments?

Eva. This we do when we rightly and seriously examine our selves aforehand, 1 Cor. 11. and rightly and seriously mind and consider of the Sacramental union, of the signe and the thing signified, and do in our heart perform those inward actions which are signified by the outward actions, *Acts.* 8.37.38. 1 *Cor.* 10.6.

Neo. And how are we to sanctifie the Name of the Lord in regard of his workes?

Eva. In thinking and speaking of them after a wise, reverent, and spiritual manner; and this we do when we meditate and make mention in our speeches and writings of the inward workes of Gods eternal election and reprobation, with wonderful admiration of the unsearchable depths thereof, *Rom.* 11,33, 34. And when we meditate in our hearts of the worke of Gods creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdome, power, and goodnesse, *Rom.* 1.19,20. *Psal.* 19.1 and acknowledging the workmanship of God therein, do speake honorably of the same, *Psal.* 139.14. *Gen.* 1.31.

Neo. And how are we to sanctifie the Name of the Lord in regard of his Religion?

Eva.

Evan. By a holy profeſſion of his true Religion, and a converſation anſwerable thereunto, to the glory of God, the good of our ſelves and others, *Mat.* 5. 16. 1 *Pet.* 2. 12.

Neo. And, Sir, are we not alſo to ſanctifie the Name of God in ſwearing thereby?

Evan. Yea indeed, that was well remembred, we are to ſanctifie the Name of the Lord in our hearts, and with our tongues in ſwearing thereby after a holy, religious, and ſpiritual manner; and this we do when the Magiſtrate requires an Oath of us by the order of Juſtice, that is not againſt piety or charity, *Gen.* 43. 3. 1 *Sam.* 24. 21, 22. And when we ſwear in truth, that is, when we are perſwaded in our conſcience the thing we ſweare is truth, and ſweare ſimply and plainly without fraud or deceit, *Pſal.* 15. 4. and 24. 4. And when we ſwear in judgement, that is, when we ſweare with deliberation, well conſidering both the nature and greatneſſe of an *Oath*, to wit, that God is thereby called to witneſſe the truth, and judge and puniſh us if we ſweare falſly, *Gal.* 1. 20. 2 *Cor.* 1. 23. And when we ſweare in righteouſneſſe, that is, when the thing we ſweare is lawful and juſt, and when our ſwearing is that God may be glorified, *Joſh.* 7. 19. our neighbour ſatisfied, controverſies ended, *Heb.* 6. 16. *Jer.* 4. 2.

our owne innocency cleared, *Exod.* 22.1
and our duty discharged, 1 *King.*8.31.

Neo. Well, Sir, now I pray you proce
to the negative part, and tell us what t
Lord forbiddeth in this Commandement.

Eva. As the Lord in the affirmative p
of this Commandement doth require th
we sanctifie his Name in our hearts, witho
tongues, and in our lives, by thinking, co
ceiving, speaking, writing and walking so
becomes the excellency of his Titles, A
tributes, Ordinances, and Religion; so do
he in the negative part thereof forbid th
prophanation of his Name by doing the co
trary.

Neo. Well then, Sir, I pray you first te
us how the Titles of God are prophane
abused.

Eva. They are prophanely abused diver
wayes, as first, by thinking unreverently
them, or using them in our common talk,
in our writings, after a rash, careless, an
unreverent manner, *Psal.* 50.22. *Rom.* 1.
As when in foolish admiration we say, Goo
God, Good Lord, Lord have mercy on us, wha
a thing is this, and the like; or when by wa
of idle wishes or imprecations we say, Th
Lord be my judge, *Gen.*16.5. or, I pray Go
I may never stir if such a thing be not so, an

he like; or when by way of vain ſwearing we mingle our ſpeeches, and fill up our ſentences with needleſſe oaths, as Not ſo by my faith, and the like, *Mat.* 5. 34. *Jam.* 5. 12. Or when by way of jeſting, or after a formal manner we ſay, God be thanked, God ſpeed you, Gods Name be praiſed, and the like, 2 *Sam.* 23. 21.

Neo. And I pray you, Sir, how are the Attributes of God prophanely abuſed?

Eva. The Attribute of Gods power is prophanely abuſed, either by calling it into queſtion, 2 *King.* 7. 2. of by thinking, ſpeaking, or writing of it carnally, careleſly, or contemptuouſly, *Pſal.* 12. 4. *Exod.* 5. 2. And the Attribute of Gods providence is abuſed, either by murmuring thereat in our hearts, *Deut.* 15. 9. or by ſpeaking grudgingly againſt it, under the name of fortune or chance, in ſaying, What a misfortune was this, What a miſchance was that, and the like, *Deut.* 1. 27. 1 *Sam.* 6. 9. And the Attribute of Gods Juſtice is prophanely abuſed, either by thinking or ſaying, That God likes of ſin or wicked ſinners, *Pſal.* 50. 21. *Mal.* 3. 15. And the Attribute of Gods mercy is prophanely abuſed, either in preſuming to ſin, upon hopes that God will be merciful, or by ſpeaking baſely and contemptuouſly thereof, as when we

say, speaking of some trifling thing, It is not worth god-a-mercy. And the Attribute of Gods patience is prophanely abused by thinking or saying upon occasion of his forbearance to punish for a time, That he will neither call us to an account, nor punish us for our sins, *Rom.*2.4.

Neo. Now, Sir, I pray you proceed to shew how Gods Name is prophanely abused in his Ordinances; and first of all begin with prayer.

Eva. Gods Name is prophanely abused in prayer, either by praying ignorantly, without the true knowledge of God and his will, *Act.*17.23. *Mat.* 20.22. or when we pray with the mouth onely, and not with the desires of our hearts agreeing with our words, *Hos.*3.14. *Psal.*78.36. And when we pray drowsily and heavily without fervency of spirit, *Mat.*26.41. and when we pray with wandring worldly thoughts, *Rom.* 12.12. and when we pray with any conceit of our owne worthinesse, *Luk.* 18.9,11. and when we pray without faith in the promises of God, *Jam.*1.6.

Neo. And how is Gods Name prophanely abused in hearing or reading his Word.

Eva. Gods name is hereby abused, when we heare it or read it and doe not understand it

it, *Act.* 8. 30. And when we heare it onely with the outward eares of our bodies, and not also with the inward eares of the heart and soul; and this we doe, when we read it or hear it with hearts full of worldly and wandering thoughts, *Ezek.* 33. 30. And when we read it, or hear it with dull, drowsie, and sleepy spirits; and when in hearing of it we rather conceive it to be the Word of a mortal man that delivereth it, then the Word of the great God of Heaven and Earth, 1 *Thes.* 2. 13. And when we do not with our hearts believe every part and portion of that Word which we read or hear. *Heb.* 4. 2. And when we do not humbly and heartily subject our selves to what we read or hear, 2 *King.* 22. 19. *Isa.* 62. 2.

Neo. And how is the Lords Name prophanely abused in receiving the Sacrament of the Lords Supper.

Eva. This we do, when we either through want of knowledge cannot examine our selves, or through our own negligence do not examine our selves, before we eat of that Bread, and drink of that Cup, 1 *Cor.* 11. 28. And when we in the Act of receiving, do not mind the spiritual signification of the Sacrament, but do either terminate our thoughts in the Elements themselves, or else suffer

them to rove and run out to ſome other object, *Luke* 22.19. And when after receiving we do not examine our ſelves what communion we have had with Chriſt in that Ordinance, nor what vertue we have found flowing out from Chriſt, into our own ſouls, by means of that Ordinance. 2 *Cor.* 13.5.

Neo. And how is the Name of the Lord prophanely abuſed, in taking of an oath.

Eva. This we do, when we call the Lord to be a witneſſe of vain and frivolous things, by our uſual ſwearing in our common talk, *Hoſ.* 4.2. *Jer.* 23.10. And when we call God to be a Witneſſe of our furious anger, and wicked purpoſe, as when we ſwear we will be revenged on ſuch a man, and the like, 1 *Sam.* 14.39. 1 *Sam.* 25.34. And when we call God to be a Witneſſe to our ſwearing falſly. *Lev.* 19.12. *Zach.* 5.4. And when we ſwear by the maſſe, or by our faith, or troth, or by the rood, or by any thing elſe that is not God, *Jer.* 5.7. *Mat.* 5.34,35,36,37.

Neo. And how is the Name of God prophanely abuſed, as touching his Workes.

Eva. When we either take no notice of his Works at all, or when we think and ſpeak otherwiſe of them, than we have warrant from

from his Word to do, as when we doe not speak of the inward Works of Gods Election and Reprobation, and are called thereunto, or when we murmur and cavil thereat, *Rom.* 9. 20. And when we either doe not at all minde the Workes of his Creation and Administration, or doe not take occasion thereby to glorifie the Name of God, *Psal.* 19. 1. *Rom.* 1. 21.

Neo. And how is the Name of God prophanely abused, in respect of his Religion.

Eva. When our conversation is not agreeable to our profession, 2 *Tim.* 3. 5. And that either when in respect of God it is but Hypocrisie, or when in respect of men we walk offensively; for if we live scandalously in the profession of Religion, we cause the Name of God to be prophaned by them that are without, *Rom.* 2. 24. And become stumbling blocks to our weak brethren, *Rom.* 14. 13.

And now Neighbour *Nomologista*, I pray you tell me, whether you think you keep this Commandment perfectly or no.

Nom. Sir, to tell you the truth I had not thought that the Name of God had signified any more than his Titles, Lord and God.

Eva.

Ursin. Cat. p. 556. *Eva.* But you are to know that the name of God in Scripture, ſignifieth all thoſe things that are affirmed of God, or any thing whatſoever it is, whereby the Lord maketh himſelf known to men.

Elton Com. p. 54.

Nom. Then believe me Sir, I have come far ſhort of keeping this Commandment perfectly, and ſo doth every man elſe I am perſwaded.

Eva. I am of your minde, for where is the man that hath and doth ſo meditate on Gods Titles, and uſe them in his Speeches and Writings, with ſuch reverence, fear, and trembling, as he ought? or what man is he that can truly ſay, he never in all his life thought on them, nor uſed them in his common talk, either raſhly, careleſly, or unreverently, I am ſure for mine own part, I cannot ſay ſo, for alas, in the time of mine ignorance, I uſed many times to ſay, by way of fooliſh admiration, Good Lord, Good God, *Lord have mercy on us*, what a thing is this? yea, and I alſo many times uſed to ſay, I pray God I may never ſtir if ſuch a thing be not ſo; yea. and I have divers times ſaid, The Lord be with you, and ſpeed you, and the Lords name be praiſed, after a formal courſary manner, my thoughts being exerciſed about ſomething elſe the whileſt.

And

And where is the man that hath alwayes thought, conceived, ſpoken, and written ſo holily, reverently, and ſpiritually, of the Lords power, wildome, juſtice, mercy, and patience, as he ought? Nay, what man is he that can truly ſay, He never in all his life called the Attribute of the Lords power into queſtion, nor never murmured at any act or paſſage of Gods providence, nor never preſumed to ſinne, upon hopes, that God would be merciful unto him? I am ſure I cannot truly ſay ſo.

And where can we finde the man that can truly ſay he hath always read and heard the Word of *God*, after a holy, reverent, and ſpiritual manner? Nay, where is the man that hath not ſometimes both heard it, and read it, after a formal courſary and unprofitable manner? Is there any man that can truly ſay, he hath alwayes perfectly underſtood, whatſoever he hath read and heard? and that hath not ſometimes heard more with the outward eares of his body, then with the inward eares of his heart and ſoul? and that was never dull and drowſie, if not ſleepy, in the time of hearing and reading? and that had never worldly nor wandering thought came in at that time? and that never had the leaſt doubting or queſtioning the truth of what

what he hath read or heard? I am ſure, for mine own part, I have been faulty many of theſe wayes.

And is it poſſible to finde a man that can truly ſay, He hath always called upon the Name of the Lord after a holy, reverent, and ſpiritual manner? or hath not rather many times prayed after a carnal, unholy, or ſinful manner? Where is the man that hath always had a perfect knowledge of God, and of his Will, in prayer? and whoſe heart hath always gone along with his words in prayer? and that never was drowſie nor heavie, nor never had wandring thought in prayer? and that never had the leaſt conceit that GOD would grant him any thing for his prayer ſake? and that never had the leaſt doubting or queſtioning in his heart, whether GOD would grant him the thing he asked in prayer? I am ſure, for mine own part, I can ſcarce clear my ſelf from any of theſe.

And can any man truly ſay, he hath always received the Sacrament after a holy, reverent, and ſpiritual manner? Nay, hath not every man rather cauſe to acknowledge the contrary? Is there a man to be found that hath alwayes ſeriouſly and rightly examined himſelf before-hand, and that hath al-

always rightly with his heart performed all those inward actions, that are signified by the outward; or hath not every man and woman rather cause to confess, that either for want of knowledge, or through their own negligence they have not so examined themselves as they ought? nor so actuated their Faith, nor minded the spiritual signification of the outward Elements, in the time of receiving the Sacrament as they ought? nor so examined themselves, after receiving, what benefit they have got to their soules thereby? I am sure, I have cause to confesse all this.

And where shall we finde a man that hath alwayes sanctified the name of the Lord in his heart, and with his tongue, by swearing after a holy, religious and spiritual manner? or rather have not most men that have been called to take an oath prophaned the name of the Lord either by swearing ignorantly, falsly, maliciously, or for some base and wicked end? and I think it is some what hard to find a man that never in all his life did sweare, either by his faith or by his troth, by the masse, or by the rood, I am sure I am not the man: and he is a rare man that can truly say he hath alwaies sanctified the name of God in his heart and with his tongue, by ad-

admiring and acknowledging the wisdom, power, & goodnes of God manifested in his workes, for it is to be feared that most men do either take no notice at all of the workes of God, or else doe think and speak of them otherwise then the word of God warrants them to do. I am sure, I am one of these most.

And he is a precious man that hath alwaies so sanctified the name of the Lord by holy and unblamable conversation as he ought; for alas, many professors of religion by their fruitlesse and offensive walking, do either cause the enemies of God to speak evil of the waies of God, or else doe thereby cause their weake brother to stumble; it is well if I never did so, and thus have I also endeavoured to satisfie your desires concerning the third Commandemend.

Neo. I beseech you Sir, proceed to speak of the fourth Commandement as you have done of the other three.

Com. 4. *Eva.* Well then I pray you consider that as the Lord in the third Commandement doth prescribe the right manner how he will be worshiped, so doth he in the fourth Commandement, set down the time when he will be most solemnly worshipped, after the right manner; and in this Commandement there

an affirmative part expreſſed in theſe words, *Remember the ſabbath day to keepe it holy, &c.* that is, *Remember that a ſeventh day* every weeke be ſet a part from worldly things and buſineſſes, and be conſecrated to God by holy and heavenly imployments: and a negative part expreſſed alſo in theſe words, *In it thou ſhalt not doe any worke, &c.* That is, thou ſhalt not on that day do any ſuch thing or work as doth any way hinder thee from keeping an holy reſt unto God. *Exod.* 23. 12. *Elton* on the Com. p. 87.

Neo. I pray you, Sir, begin with the affirmative part, and firſt tell us what the Lord requireth of us in this Commandement.

Eva. In this fourth Commandement the Lord requireth that we finiſh all our workes in the ſpace of ſix dayes, *Deut.* 5. 13. and think on the ſeventh day before it come, and prepare for it, *Luk.* 23. 54. & riſe early on that day in the morning, *Pſal.* 92. 2. *Mar.* 1. 35, 38, 39. yea and the Lord requireth that we fit our ſelves for the publicke excerciſes, by prayer, reading and meditation, *Eccles.* 5. 1. *Eſay.* 7. 10. and that we joyne with the Miniſter and people publiquely aſſembled, with aſſent of mind and fervency of affection in prayer, *Act.* 2. 42. in hearing the Word read and preached, *Act.* 13. 14, 15, 44. in ſinging of Pſalms, 1 *Cor.* 14. 15, 16. *Col.* 3. 16. in the Sacrament

Sacrament of Baptiſme, *Luke.* 1. 58,59. and in the Sacrament of the Lords Supper, ſo often as it ſhall be adminiſtred in that Congregation whereof we are members, 1 *Cor.* 11. 26.

Then afterwards when we come home the Lord requireth that we ſeriouſly meditate on that portion of the Word of which we have heard, *Acts.* 17.11. and repeat it in our families, *Deut.* 6.7. and confer of it with others if there be occaſion, *Luke.* 24.14, 17. and that we crave his bleſſing when we have done all this, *Joh.* 17.17.

Neo. And is this all that the Lord requireth us to do on that day?

Eva. No, the Lord doth alſo require that we do workes of mercy on that day, as to viſit the ſick, and do them what good we can, *Neh.* 8.12. *Mat.* 3. 3, 4, 5. and releive the poore and needy, and ſuch as be in priſon, *Luke.* 13.16. and labour to reconcile thoſe that be at variance and diſcord, *Mat.* 5.9.

Alſo the Lord doth permit us to do workes of inſtant neceſſity on that day, as to travel to the places of Gods worſhip, 2 *King.* 4.23. to heale the diſeaſed, *Hoſ.* 6.6. *Math.* 12.7,12. to dreſſe food for the neceſſary preſervation of our temporal lives, *Exod.* 1.1. to tend and feed cattel, *Mat.* 12.11. and ſuch like.

Neo. I pray you, Sir, proceed to the negative part, and tell us what the Lord forbiddeth in this Commandement?

Eva. In this Comandment the Lord forbiddeth idleneſs or ſleeping more on the Lords Day in the morning, than is of neceſſity, *Mat.*20.6. And he alſo forbiddeth us to labour in our particular Callings, *Exod.*16.28, 29, 30. And he alſo forbiddeth us to talk about our worldly affaires and buſineſs on that day, *Amos* 8.5. *Iſa.*58.13. And he alſo forbiddeth us to travel any journey about our worldly buſineſs on that day, *Matth.*24. 10. or to keep any Faires or Markets on that day, *Nehem.* 13.16,17. or to labour in ſeed-time and harveſt on that day. In a word, the Lord on that day forbiddeth all worldly works and labours, except works of mercy and inſtant neceſſity, which were mentioned before. And thus have I alſo declared, both what the Lord requireth, and what he forbiddeth in the fourth Commandment: And now Neighbour *Nomologiſta*, I pray you tell me, whether you think you keep it perfectly or no.

Nom. Indeed, Sir, I muſt confeſs, there is more both required and forbidden in this Commandment than I was aware of; but

yet I hope I go very near the obſerving and doing of all.

Neo. But, Sir, Is the bare obſerving and doing of theſe things ſufficient for keeping of this Commandment perfectly?

Evan. O no, the firſt Commandment muſt be underſtood in all the reſt, that is, the obedience to the firſt Commandment muſt be the motive and final cauſe of our obedience to the reſt of the Commandments, otherwiſe it is not the Worſhip of God, but Hypocriſie, as I touched before: Wherefore, Neighbour *Nomologiſta*, though you have done all the duties that the Lord requireth in this Commandment, and avoided all the ſins which he forbiddeth; yet if all this hath been from ſuch grounds, and to ſuch ends as I told you of in the concluſion of the ſecond Commandment, and not for the love you bear to God, and the deſire you have to pleaſe him, you come ſhort of keeping this Commandment perfectly.

Urſin. Cat. pag. 48.

Neo. Sir, whatſoever he doth, I am ſure I come far ſhort not onely in this point, but in divers others; for though, 'tis true indeed, I am careful to finiſh all my worldly buſineſs in the ſpace of ſix dayes, yet alas I do not ſo ſeriouſly think on and prepare for the

ſeventh

seventh day as I ought; neither do I many times rise so early on that day as I ought; neither do I so throughly fit and prepare my self by Prayer and other Exercises before hand as I ought; neither do I so heartily joyn with the Minister and people when I come to the Assembly, as I ought; but am subject to many wandring worldly thoughts and cares even at that time: And when I come home, if I do either meditate, repeat, pray, or confer; yet alas, I do none of these with such delight and comfort as I ought; neither have I been so mindful nor careful to visit the Sick, and relieve the Poor, as I ought; neither can I clear my self from being guilty of doing more worldly works and labours on that day, than the works of mercy, and instant necessity, the Lord be merciful unto me. But I pray you, Sir, proceed to speak of the fifth Commandment, as you have done of the rest: But first of all, I pray you tell us what is meant by Father and Mother.

Evan. By Father and Mother, is meant not only Natural Parents, but others also that are our Superiours, either in age, in place, or in gifts, *Kings* 5.13. & 6.21. & 13. 14. Com. 5.

Neo. And why did the Lord use the name of Father and Mother to signifie and comprehend all other superiours?

Evan. Because the Government of Fathers is the first and most ancient of all other; and because the society of Father and Mother, is that from whom all other societies do come.

Neo. And are the Duties of Inferiours towards their Superiours onely here intended?

Evan. No, but also of Superiours towards their Inferiours, and of Equals amongst themselves; so that the general Duty required in the affirmative part of this fifth Commandment *Honor thy Father and Mother*, &c. is, that every man, woman & child, be careful to carry themselves as becometh them in regard of that Order God hath appointed amongst men, and that relation they have to others, either as Inferiour, Superiour, or Equal.

Neo. I pray you, Sir, proceed to the particular handling of these things; and first tell us, what is the duty of Children to their Parents.

Evan. Why the Lord in this Commandment doth require, that Children do reverence their Parents, by thinking and esteeming

ming highly of them, *Gen.* 31. 35. and by loving them dearly, *Gen.* 46. 29. and by fearing them in regard of their authority over them, *Lev.* 19. 3. And this inward reverent esteem of them is to be expressed by their outward reverent behaviour towards them, *Gen.* 48. 12. And this outward reverent behaviour is to be expressed in giving them reverent Titles, *Gen.* 31. 35. and by bowing their bodies before them, 1 *Kings* 2. 19, and by imbracing their instructions, *Prov.* 1. 8. and by submitting patiently to their corrections, *Heb.* 12. 9. and by their succouring and releeving of them in case of want & necessity, *Gen.* 47. 12. and by making their prayers unto God for them 1 *Tim.* 2. 12.

Neo. And, Sir, what be the duties of parents towards their children?

Evan. Why the Lord in this Commandment doth require that Parents be careful to bring their children with all convenient speed, and in due order, to be admitted into the visible Church of God by Baptisme, *Luk.* 1. 59. and that they, according to their ability, do yield and give unto their Children such competent food, cloathing, and other necessaries, as are fit for them, *Math.* 7. 9, 12. 1 *Tim.* 5. 8.

And that they train them up in Learning, instruct them in Religion, and endeavour to sow the seeds of godliness in their hearts, so soon as they be able to speak, and have the use of Reason and Understanding, *Deut.* 4. 10. & 6, 7, 20, 21. And that they be carefull to check and rebuke them when they do amiss, *Prov.* 31. 2. and that they be carefull seasonably to correct their faults, *Prov.* 13. 24. & 19. 18. and that they be carefull in time, to train them up in some honest Calling, *Gen.* 4. 2. and that they be careful to bestow them in marriage in due time, *Jer.* 29. 6. 1 *Cor.* 7. 36, 38. and that they be careful to lay up something for them, as their ability will suffer, *Prov.* 19. 14. 2 *Cor.* 12. 14. and that they be earnest with God in prayer, for a blessing upon their Childrens soules and bodies, *Gen.* 48. 15, 16.

Neo. And what be the Duties of Servants towards their Masters?

Evan. Why the Lord in this Commandment doth require that Servants have an inward, high, and reverent esteem of their Masters, *Ephes.* 6. 5, 6, 7. yea, and that they have in their hearts a reverent awe and fear of them, 1 *Pet.* 2. 18. and this reverence and fear they are to expresse by their outward reverent behaviour towards them, both in Word

Word and Deed, as by giving them reverent Titles, 2 *King.* 5. 23, 25. and by an humble ſubmiſſive countenance and carriage, either when their Maſters ſpeak to them, or they ſpeak to their Maſters *Gen.* 24. 9. *Acts* 10. 7. and by yielding of ſincere, faithful, willing, painful, and ſingle-hearted ſervice to their Maſters in all they go about, *Col.* 3. 22. *Tit.* 2. 10. and by a meek and patient bearing of thoſe checks, rebukes, and corrections which are given to them, or laid upon them by their Maſters, without grudging, ſtomack, or ſullen countenance, though the Maſter do it without juſt cauſe, or exceed in the meaſure, 1 *Pet.* 2. 18, 20. and by being careful to maintain their Maſters good name, in keeping ſecret thoſe honeſt intents, which he would not have diſcloſed; and as much as may be to hide and cover their Maſters wants and infirmities not blazing them abroad, 2 *Sam.* 15. 13. 2 *Kings* 6. 11.

Neo. And what is the duty of Maſters towards their ſervants?

Evan. Why, the Lord in this Commandment doth require that maſters be careful to chuſe unto themſelves religious ſervants, *Pſal.* 101. 6. and that they do inſtruct them in Religion, and the ways of godlineſſe, *Gen.* 18. 19. and that they be careful to bring them to

the publicke excercises *Jos.* 24.15. and that they do dayly pray with them and for them *Jer.*10.25. & that they do yeeld and give unto them meat, drink, and apparel fitting for them, *Deut.* 24.14,15. and that they see to them that they follow the workes of their callings with diligence, *Prov.*31.27. and that they be careful to instruct them, and give them direction therein, *Exod.* 35.34. and that they be careful to give them just reproof and correction for their faults, *Prov.* 29.19. and 19.29. and that they looke carefully unto them when they are sick, *Mat.* 8.5,6.

Neo. And what is the duty of wives towards their husbands?

Evan. Why the Lord in this Commandment doth require, that wives do carry in their hearts an inward opinion, and high esteeme of their husbands. *Ephes.* 5.33. the which they are to expresse in their speeches, by giving them reverent titles and tearms, 1 *Pet.*3.6. and in their countenance and behaviour, by their modesty, shamefastnesse, and sobriety, 1 *Tim.*2.9. and in being willing to yeeld themselves to be commanded, governed, and directed by their husbands in all things honest and lawful, *Gen.*31.4,16,17. 2 *King.*4.22. and they are also required to love their husbands, *Tit.*2.4. and to expresse

their

their love by their chaſtity and faithfulneſſe to their husbands, both in body and mind, *Tit.*2.5. 1 *Tim.*3.11. and by their uſing the beſt meanes they can to keep their husbands bodies in health, *Gen.*27.9. They are alſo required to be helpful to them in the government of the family, and to be provident for their eſtate, by excerciſing themſelves in ſome profitable imployment, *Prov.*31.13,15, 19. and they are alſo required to ſtirre up their husbands to good duties, and joyne with them in the performance of them, 2 *King.*4.9,10. and to pray for them, 1 *Tim.* 2.12.

Neo. And what is the duty of husbands towards their wives?

Eva. Why the Lord in this Commandment requireth, that husbands be careful to chuſe religious wives, 2*Cor.*6.14. and that they dwell with them as men of knowledge, 1 *Pet.*3.7. and that they cleave unto them with true love and affection of heart, *Col.*3.19. yea, and that they content themſelves onely with the love of their owne wives, and keep themſelves to them both in mind and body, *Prov.* 5. 19, 20. they are alſo to be careful to maintaine their authoriry over them, *Epheſ.*5.23. and to live cheereſully and familiarly with them, *Prov.* 5. 19.

and

and to be careful to provide all things needful and fitting for their maintenance, 1 *Tim.* 5.8. and to teach, inſtruct, and admoniſh them, as touching the beſt things, 1 *Sam.* 12.8. and to pray with them and for them, 1 *Pet.* 3.7. and to endeavuur to reforme and amend what they ſee amiſſe in them, by ſeaſonable and loving admonition and reproof, *Gen.* 30. 2. and wiſely and patiently to bear with their natural infirmities, *Gal.* 6. 2.

Neo. And what is the duty of Subjects towards their Magiſtrates?

Evan. Why the Lord in this Commandment doth require, that Subjects do think and eſteem reverently of their Magiſtrates, 2 *Sam.* 10, 16, 17. and that they carry in their hearts a reverent awe and fear of them, *Prov.* 24. 21. the which they are to expreſs by their outward reverent behaviour towards them, both in word and deed, 2 *Sam.* 9.6,8. and by an humble, ready, and willing ſubmitting of themſelves to their commands, either to do, or to ſuffer, 1 *Pet.* 2, 13. and by yielding a loyal and ſound-hearted love to them, in not ſhrinking from them when they have need, but defending them with their goods, bodies, and lives, if occaſion require, 2 *Sam.* 18.3. & 21. 27. alſo they are required to make their prayers unto God for them, 1 *Tim.* 2, 12.

Neo.

Neo. And what is the duty of Magistrates towards their Subjects?

Evan. Why, the Lord in this Commandment doth require, that Magistrates be careful to establish good Lawes in their Kingdoms, and good Orders amongst their Subjects, 2 *Kings* 18. 4. *Rom.* 12. 17. and that they be careful to see them duly and impartially executed, *Jer.* 38. 4, 6. *Rom.* 13. 3, 4. and that they be careful to provide for the peace, safety, quietness, and outward welfare of their Subjects, *Rom.* 13. 4. 1 *Tim.* 2. 2. and not to oppress them with Taxations and Grievances, 1 *King.* 12. 14.

Neo. And what duties are people to perform towards their Minister?

Evan. Why the Lord in this Commandment doth require that people have their Minister in reverent account and estimation, 1 *Cor.* 4. 1. and that they humbly and willingly yield themselves to be taught and directed in their spiritual affairs by him, *Heb.* 13. 17. and that they pray for him, that the Lord would enable him to do his duty, *Rom.* 15. 30, 31. and that they do their best to defend him against the wrongs of wicked men, *Rom.* 16. 4. and that they yield unto him double honour, that is, both singular love for their workes sake, and sufficient maintenance, both in

Elton on the Commandm. *p.* 161.

in regard of his person and calling, 1 *Tim.* 5. 17, 18. *Gal.* 4. 15.

Neo. And what is the duty of a Minister towards the people?

Evan. Why the Lord in this Commandment doth require, that Ministers do diligently and faithfully preach the pure Word of God unto their people, both in season and out of season, 1 *Cor.* 9. 16. 2 *King.* 4. 2. and that they do so truly and plainly expound the same, that the people may understand it, and that they powr out their soules to GOD in prayer for the spiritual good of the people, 1 *Thess.* 1. 2. and that they go before the people, as a pattern of imitation to them, in all holiness of conversation, *Phil.* 4. 9.

Neo. And what is the duty of Equals?

Evan. Why the Lord in this Commandment doth require, that Equals regard the dignity and worth of each other, and carry themselves modestly one towards another, and in giving honour go one before another, *Ephes.* 5. 21. *Rom.* 12. 20. And thus having shewed you the Duties required in this Commandment, I pray you, Neighbour *Nomologista*, tell me whether you think you have kept it perfectly or no.

Nom.

Nom. Sir, though I have not kept it perfectly, yet I am perſwaded I have gone very near it; for when I was a Child, I loved and reverenced my Parents, and was obedient unto them; and when I was a Servant, I reverenced and feared my Maſter, and did him faithful ſervice; and ſince I became a man, I have, I hope, carried my ſelf well towards my Wife, and towards my Servants; yea, and done my duty both to Magiſtrates and Miniſters.

Evan. I, but I muſt ſtill tell you, the Lord doth not onely require, that you do them, but alſo that you do them in obedience unto him; that is, in Conſcience to Gods Commandment, or for his ſake, even becauſe he requireth it. Therefore, although you did your duty to your Parents when you were a Child, and to your Maſter, when you were a Servant; yet if you did it either for the praiſe of men, or for fear of their corrections, or to procure a greater portion, or greater wages, and not becauſe the Lord ſaith, *Children obey your Parents in the Lord*; and becauſe he ſaith to Servants, *Whatſoever ye do, do it heartily, as to the Lord, and not unto men*; you have not in ſo doing kept this Commandment: and though you have loved your Wife, and every way carryed your ſelf well towards

Eph. 6. 4.

Col. 3. 2.

towards her, yet if it have bin either becau-
ſhe is come of rich Parents, or becau e ſhe
beautiful, or becauſe ſhe brought you a good
portion, or becauſe ſhe ſome way ſerveth an
pleaſeth you after the fleſh; and not becauſe
Eph. 5. 25. the Lord ſaith, *Husbands love your Wives*, you
have not therein kept this Commandment:
And though you have carryed your ſelf ne-
ver ſo well towards your ſervants; yet if it
have been, that they might praiſe you, or to
make them follow your buſineſs more dili-
gently and faithfully; and not becauſe the
Lord ſaith, *Maſters give unto your Servants
that which is juſt and equal*, you have not
therein kept this Commandment. And though
you have done your duty never ſo well to-
wards your Magiſtrate; yet if it have been
for fear of his wrath, and not for Conſcience
ſake, to wit, becauſe the Lord ſaith, *Let every
ſoul be ſubject unto the higher powers*, you have
not therein kept this Commandment: And
though you have given your Miniſter his due
maintenance, and invited him oft to your
Table, and carried your ſelf never ſo well to-
wards him; yet if it have been, that he or o-
thers might think you a good Chriſtian, and
a kind man, and not becauſe the Lord ſaith,
Gal. 6. 6. *Let him that is taught in the Word, communi-
cate unto him that teacheth in all good things*,
you

ou have not therein kept this Command-
ment.

Neo. Well Sir, I cannot tell what my neighbour *Nomologiſta* hath done, but for mine own part, I am ſure, I have come far ſhort of doing my duty in any relation I have had to others: for when I was a child, I remember that I was many times ſtubborn and diſobedient to my parents, and vexed if I might not have my will, and ſleighted their admonttions, and was impatient at their corrections, and ſometimes deſpiſed and contemned them in my heart, becauſe of ſome infirmity, eſpecially when they grew old; neither did I pray for them, as it ſeemeth I ought to have done: And the truth is, if I did yeeld any obedience to them at all, it was for feare of their corrections, or ſome ſuch by-reſpects, and not for conſcience towards God. And when I was a ſervant, I did not think ſo reverently, nor eſteem ſo highly of my maſter and miſtris as I ſhould have done, but was ſubject to ſleight and deſpiſe them, and did not yeeld ſuch humble, reverent, and cheereful obedience to them, as I ſhould have done; neither did I patiently and contentedly beare their checks and rebukes, but had divers times riſings and ſwellings in my heart againſt them; neither was I ſo careful to maintaine their good name and credit as

I ought to have been; neither did I pray unto the Lord for them as I ought to have done: And the very truth is, all the obedience & subjection which I yelded unto them, was for feare of their reproofs & corrections, or for the praise of men, rather than in conscience to the Lords Commandement.

And when I entered into the married estate, I was not careful to chuse a religious wife; no, I aymed at beauty more then piety; and I have not dwelt with my wife as a man of knowledge; no, I have expressed much ignorance and folly in my cariage towards her; neither have I loved her so as a husband ought to love his wife; for though 'tis true I have had much fond affection towards her, yet have I had little true affection, as it hath been evident, in that I have been easily provoked to anger and wrath against her, and have not carried my selfe patiently towards her; neither have I been careful to maintaine mine authority over her, but have lost it by my childish and undiscreet carriage towards her; neither have I lived so cheerefully and delightfully with her as I ought to have done, but very heavily, discontentedly, and uncomfortably have I carried my self towards her; neither have I been so careful to instruct and admonish her as I ought; and though

though I have now and then reproved her, yet for the moſt part it hath been in a paſſion, and not with the ſpirit of meeekneſſe, pity, and compaſſion; neither have I prayed for her either ſo often or ſo fervently as I ought; and whatſoever I have done, that hath been well, I have bin moved thereunto (in former times eſpecially) rather by ſomething in her, or done by her, then by the Commandement of God. And ſince I became a father and a maſter, I have neither done my duty to my children nor ſervants as I ought; for I have not had ſuch care, nor taken ſuch paines for their eternal good, as I have done for their temporal. I have had more care, and taken more pains to provide food and rayment for them, than I have to admoniſh, inſtruct, teach, and catechize them; and if I have reproved or corrected them, it hath been rather becau'e they have ſome way offended me, than becau'e they have offended God: And truly I have neither prayed for them ſo often nor ſo fervently as I ought. In a word, whatſoever I have done by way of diſcharging my duty to them, I fear me it hath been rather out of natural affection, or to avoyd the blame, and gaine the good opinion of men, than out of conſcience to the Lords will and Commandement.

And

And if I have at any time carried my ſelf well, or done my duty either to Magiſtrate or Miniſter, it hath rather been for fear or praiſe of men, than for conſcience ſake towards God; ſo farre have I been from keeping this Commandement perfectly, the Lord be merciful unto me.

Eva. Aſſure your ſelf, reighbour *Neophytus*, this is not your caſe alone, but the caſe of every man that hath ſtood in all theſe relations to others, as it ſeems you have done; as I am confident any man that doth truly know his heart will confeſſe; yea, and any woman that is well acquainted with her owne heart, I am perſwaded will confeſſe, that ſhe hath not had ſuch a reverent eſteeme and opinion of her husband as ſhe ought, nor ſo willingly yeelded her ſelf to be commanded, governed and directed by him as ſhe ought, nor loved him ſo truly as ſhe ought, nor been ſo helpful to him no way as ſhe ought, nor prayed neither ſo oft nor ſo fervently for him as ſhe ought; And I fear me moſt women do all that they do rather for fear of their husbands frowns, or to gain his favour, than for conſcience to the Lords Will and Command.

And where is the Magiſtrate that is ſo careful to eſtabliſh in his Dominions ſuch good and wholſome Laws as he ought, or to

ſee

ſee them executed and put in practiſe as he ought? or that is ſo careful to uphold and maintaine the truth of Religion as he ought? or that is ſo careful to provide for the peace, ſafety, and welfare of his people, as he ought? or where is the Magiſtrate that doth not do what he doth for ſome other cauſe, or to ſome other end, rather than becauſe God commands them, or to the end he may pleaſe him?

And where is the Miniſter that doth his duty ſo in his place as he ought? I am ſure for mine owne part, I have neither ſo diligently nor faithfully preached the pure Word of God as I ought, nor ſo fully nor truly expounded it and applyed it to my hearers as I ought; nor ſo powred out my ſoule to God for them in prayer as I ought; neither have I gone before them as a patterne of imitation in holineſſe of life and converſation as I ought: the Lord be merciful to me.

Neo. Well Sir, now I intreat you to proceed to ſpeak of the ſixth Commandement as you have done of the reſt.

Evan. Well then, I pray you conſider that in the ſixth Commandment there is a negative part expreſſed in theſe words, *Thou ſhalt do no murther.* That is, thou ſhalt neither in heart, tongue, nor hand, impeach or hurt Com. 6.

either the life of thine own ſoul or body, or the life of any other mans ſoul or body. And an affirmative part included in theſe words, *But thou ſhalt every way, by all good means, ſeek to preſerve them both.*

Neo. I pray you, Sir, ſpeak of theſe things in order, and firſt tell us what is forbidden in this Commandment, as tending to the murthering of our own ſouls.

Evan. That we may not be guilty of murthering the ſouls of others, in this Commandment, is forbidden, all giving occaſion to others to ſin againſt God, either by provoking of them, 1 *King.* 21. 25. or by counſelling of them, 2 *Sam.* 16. 21. or by evil example, *Rom.* 14. 15. *Neo.* And what is forbidden in this Commandment, as tending to the murthering of our own bodies?

Evan. That we may not be guilty of murthering our own bodies, in this Commandment is forbidden exceſſive worldly ſorrow, 1 *Cor.* 7. 10. *Prov.* 17. 22. and ſo alſo is the neglect of meat, drink, apparel, recreation, phyſick, or any ſuch refreſhments, *Eccleſ.* 5. 19. & 6. 2. and ſo alſo is exceſſive eating and drinking, *Prov.* 23. 29, 30. *Hoſ.* 7. 5. and ſo alſo is laying violent hands upon our ſelves, 1 *Sam.* 3. 14. *Act.* 16. 28.

Neo. Well, Sir, now I pray you tell us what is forbidden in this Com. as tending to the murthering of others bodies; and, firſt, what is forbidden in reſpect of the heart.

Evan. That we may not be guilty of murthering others with our hearts, in this Commandment is forbidden all haſty, raſh, and unjuſt anger, *Math.* 5. 22. and ſo alſo is malice, or hatred, *Lev.* 19. 19. *John* 3. 15. and ſo alſo

alſo is envy, *Pſal.* 37. 1. *Prov.* 24. 1. and ſo alſo is deſire of revenge, *Levit.* 19. 18.

Neo. And what is forbidden in reſpect of the Tongue?

Evan. That we may not be guilty of murthering others with our Tongues, in this Commandment is forbidden, all bitter and provoking termes, *Epheſ.* 4. 31. and ſo alſo are all wrangling and contentious ſpeeches, *Prov.* 15. 1. and ſo alſo is crying and unſeemly lifting up of the voyce, *Epheſ.* 4. 31. and ſo alſo is railing or ſcolding. *Prov.* 17. 19. 1 *Pet.* 3. 19. & ſo alſo are all reviling and threatning ſpeeches, *Math.* 5. 22. and ſo alſo are all mocking, ſcoffing, and deriding ſpeeches, 2 *King*, 2. 23. *John* 19. 3.

Neo. And what is forbidden in reſpect of the whole body, and more eſpecially of the hand.

Evan. That we may not be guilty of murthering others with our hands, in reſpect of the other parts of the body, in this Commandment is forbidden all diſdainful, proud, and ſcornful carriage, *Gen.* 4. 5. *Prov.* 6. 17. and ſo alſo is all provoking geſtures, as nodding of the head, gnaſhing with the teeth, and the like, *Math.* 27. 39. *Act.* 7. 45. and ſo alſo is all froward and churliſh behaviour. 1 *Sam.* 25. 17. and ſo alſo is brawling and quarrelling, *Tit.* 3. 2. And more eſpecially in

respect of the hand is forbidden striking and wounding, *Exod.* 21.18,22. and so also is all taking away of life, otherwise than in case of publique Justice, just War, and necessary defence, *Exod.* 21.12. *Gen.* 9.6.

Neo. I pray you, Sir, proceed to the affirmative part of this Commandment, and first tell us what is required of us in respect of the life of our own soules?

Evan. In respect of the preservation of the life of our own soules is required, a careful avoiding of all sorts of sin, *Prov.* 11.19. and so also is a careful use of all meanes of grace, and spiritual life in our soules, 1 *Peter* 2, 2.

Neo. And what is required of us in respect of the preservation of the life of others soules?

Evan. In respect to the preservation of the life of the soules of others, is required, that according to our place and calling, and as present occasion is offered, we teach and instruct others to know God and his Will, *Gen.* 18.19. *Deut.* 6.7. and also that we do our best to comfort others that are in distress of Conscience 1 *Thes.* 5.14. and that we pray for the welfare and comfort of others soules, *Gen.* 43.29. and that we give others good examples by our Christian-like walking, *Mat.* 5.16.

Neo.

Neo. And what is required of us in reſpect of the preſervation of the life of our own bodies?

Evan. In reſpect of the preſervation of the life of our own bodies is required in this Commandment, that we be careful to procure unto our ſelves the uſe of wholeſome food, cloathing, and lodging, and phyſick when there is occaſion, 1 *Tim.* 5.23. *Eccleſ.* 10.17. 2 *Kings* 20.7. And alſo that we uſe honeſt and lawful mirth, rejoycing in an holy manner, *Prov.* 17.22. *Eccleſ.* 3.4.

Neo. And what is required of us, in reſpect of the preſervation of the life of the bodies of others,

Evan. In reſpect of the preſervation of the life of the bodies of others, in this Commandment is required a kind and loving diſpoſition, with tenderneſs of heart towards them, *Epheſ.* 4.31,32. and ſo alſo is a patient bearing of wrongs and injuries *Col.* 3.12,13. and ſo alſo is the taking of all things in the beſt ſenſe, 1 *Cor.* 13.5,7. and ſo alſo is the avoiding of all occaſions of ſtrife, and parting with our own right ſometimes for peace ſake, *Gen.* 13.8,9. and ſo alſo is all ſuch lookes and geſtures of the body, as do expreſs meekneſs and kindneſs, *Gen.* 33.10 and ſo alſo is the relieving the poor and needy, *Job* 31.16.

and ſo alſo is the viſiting of the ſick, *Mat.* 25. 36. And now, Neighbour *Nomologiſta*, I pray you tell me, whether you think you keep this Commandment perfectly or no?

Nom. No indeed, Sir, I do not think I keep it perfectly, nor no man elſe, as you have expounded it.

Evan. Aſſure your ſelf, Neighbour *Nomologiſta*, that I have expounded it according to the minde and will of God revealed in his Word, for you ſee I have proved all by Scripture: I told you at the beginning, that the Law is ſpiritual, and bindeth the very heart and ſoul to obedience; and that under one vice expreſly forbidden, all of the ſame kinde, with all occaſions and meanes leading thereunto, are likewiſe forbidden; and according to theſe Rules have I expounded it. Wherefore I pray you conſider, that ſo many ſinnes as you have committed, and ſo many times as you have careleſly neglected, and wilfully rejected the means of ſalvation, ſo many wounds you have given your own ſoul.

And ſo many times as you have given occaſion to others to ſin, ſo many wounds you have given to their ſoules.

And ſo many fits of worldly ſorrow as you have had, and ſo many times as you have neglected

neglected the moderate use either of meat, drink, apparel, recreation, or physick, when need hath required, so many wounds you have given your own body.

And so many times as you have been either unadvisedly angry with any, or have borne any malice or hatred towards any, or have secretly in your heart wished evil unto any, or born envy in your heart towards any, or desired to be revenged upon any, then have you been guilty of murthering them in your heart. And if you have given any wrangling and contentious speeches, or any reviling and threatning speeches, or have carried your self frowardly and churlishly towards others, and have not borne injuries and wrongs patiently, and expressed pitty and compassion towards others, then have you been guilty of murthering them with your tongue. And if you have quarelled with any man, or stricken or wounded any man, then have you murthered them with your hand, though you have not taken away their lives. And thus have I endeavoured to satisfie your desires concerning the sixth Commandement.

Neo. I beseech you, Sir, proceed to speak of the seventh Commandement as you have done of the rest.

Evan.

Com. 7. *Evan.* Well then, I pray you conſider, that in the ſeventh Commandment there is a negative part expreſſed in theſe words, *Thou ſhalt not commit adultery.* That is, thou ſhalt not think, will, ſpeak or do any thing whereby thine owne chaſtity, or the chaſtity of others may be hurt or hindred. And an affirmative part included in theſe words, *But thou ſhalt every way, and by all good means, preſerve and keep the ſame.*

Neo. I pray you, Sir, begin with the negative part, and firſt tell us what is that inward uncleanneſſe that is forbidden in this Commandment.

Evan. That we may not be guilty of the inward uncleanneſſe of the heart, in this Commandment is forbidden, all filthy imaginations, unchaſte thoughts and inward deſires and motions of the heart to uncleanneſſe, *Mat.* 5.28. *Col.* 3.5. with all cauſes and occaſions of ſtirring up and nouriſhing of theſe in the heart.

Neo. And what be the cauſes and occaſions of ſtirring up and nouriſhing theſe things in the heart which we are to avoid?

Evan. That we may not ſtirre up nor nouriſh inward uncleanneſſe in our hearts, is forbidden in this Commandment gluttony,

or

excesſiveneſs in eating and pampering of the Belly with meates, *Ier.*5.8. And ſo alſo drunkenneſſe, or exceſſe in drinking. *Prov.* 23.30, 31, 33. And ſo alſo is idleneſſe, 2 *Sam.*11.12. And ſo alſo is the wearing of laſcivious gariſh and new fangled attire, *Pro.* 7.10, 1 *Tim.*2.9. And ſo alſo is keeping company with laſcivious, wanton, and fleſhly perſons, *Gen.*39.10. And ſo alſo is immodeſt, unchaſte, and filthy ſpeaking, *Epheſ.* 5.29. And ſo alſo is idle, and curious looking of men on women, or women on men, *Gen.*6.2. *Gen.*39.7. And ſo alſo is the beholding of love matters, and light behaviour of men and women repreſented on Stage-playes, *Ezek.*23.14. *Epheſ.*5.3,4. And ſo alſo is immoderate and wanton dancing of men and women together, *Job.*21.11,12. *Mar.*6. 21,22. And ſo alſo is wanton kiſſing and imbracing with all unchaſte touching and dalliance *Prov.*7.13.

Neo. And what is that outward actual uncleanneſſe which is forbidden in this Commandement?

Eva. The actual uncleanneſſe forbidden in this Commandement, is fornication, which is a fleſhly defilement of the body committed between man and woman, being both of them ſingle and unmaried perſons,

1 *Cor.*

1*Cor.*10.8. And ſo alſo is adultery, which is a defilement of the body committed between man and woman, being either one or both of them married perſons, or at leaſt contracted, 1 *Cor.*6.9,18, *Hoſ.*13.4.

Neo. I pray you Sir proceed to the affirmative part, and tell us what the Lord requireth in this Commandement.

Eva. The Lord in this Commandement doth require purity of heart, 1*Theſ.*4.5. And he alſo requireth ſpeeches ſavouring ſobrietie and chaſtitie, *Col.*4.6. *Gen.*4.1. And he alſo requireth that we keep our eyes from beholding vanitie and luſtful objects, *Pſal.*119.37. *Job.*31.1. And he alſo requireth that we be temperate in our diet, in our ſleep, and in our recreations, *Luk.*33.34. And he alſo requireth that we poſſeſſe our veſſels in holineſſe and honour, 1 *Theſ.*4.9. And if we have not the gift of chaſtitie, he requireth that we take the benefit of holy marriage 1 *Cor.*7.29. And that the man and wife doin that eſtate render due benevolence each towards other, 1 *Cor.*7.5. Thus have I alſo endeavoured to ſatisfie your deſires concerning the ſeventh Commandement; And now neighbour *Nomologiſta*, I pray you tell me, whether yon think you keep it perfectly or no.

Nom.

Nom. Sir, I thank the Lord I am free from actual uncleanneſſe, ſo that I am neither fornicator nor adulterer.

Eva. Well, but though you be free from the outward act, yet if you have had in your heart filthy imaginations, unchaſte thoughts, or inward deſires, or motions of the heart to uncleanneſſe, you have notwithſtanding tranſgreſſed this Commandement; or if you have been guilty of gluttony, or drunkenneſſe, or idleneſſe, or delighted to keep company with laſcivious and wanton perſons, or have with your tongue uttered any unchaſte, or corrupt communication, or have bin a frequenter of Stageplayes, or have uſed immoderate dancing with women, or have uſed wanton dalliance with kiſſing and imbracing, then have you broke this Commandement.

Neo. I beſeech you Sir proceed to ſpeak of the eighth Commandement, as you have done of the reſt.

Evan. Well then, I pray you conſider that in the eighth Commandement there is a negative part expreſſed in theſe words, *Thou ſhalt not ſteale*, that is, Thou ſhalt by no unlawful way or meaus, hurt or hinder the wealth and outward eſtate either of thy ſelf or others; and an affirmative part included in Com. 8.

in these words, *But thou shalt by all good means preserve and further them both.*

Neo. I pray you, Sir, begin with the negative part, and first tell us what is forbidden in this Commandment, as a hurt or hinderance of our own outward estate.

Evan. That we may not hurt or hinder our own outward estate, in this Commandment is forbidden idleness, sloth, and inordinate walking, *Prov.* 18.9. 2 *Thes.* 3.11. And so also is unthriftiness, and carelessnesse, either in spending our goods, or in ordering our affairs and businesses, *Prov.* 21.17. 1 *Tim.* 5.8. And so also is unadvised suretiship, *Pro.* 11.15.

Neo. And what is forbidden in this Commandment, as tending to the hurt or hinderance of our neighbours estate?

Evan. That we may not hurt or hinder our neighbours outward estate, in this Commandment is forbidden, covetousnesse, and discontentedness with our own estate, *Heb.* 13.5. And so also is enviousness at the prosperity of others, *Prov.* 24.1. And so also is resolutions or hasting to be rich, as it were whether the Lord afford meanes or not, 1 *Tim.* 6.9. *Prov.* 28.20. And so also is borrowing, and not paying again, we being able, *Psal.* 37.21.

And

And ſo alſo is lending upon Uſury, *Exod.*22. 5. And ſo alſo is the not reſtoring of things borrowed, *Pſal.*37.21. And ſo alſo is cruelty in requiring all our debts without compaſſion or mercy, *Iſa.*58.3. And ſo alſo is the raiſing of any Commodity we ſell contrary to our own knowledge, or the debaſing of any thing we buy againſt our own Conſcience, *Iſa.*5.20. *Prov.*20.14. And ſo alſo is the hoarding up, or with-holding the ſelling of Corn and other neceſſary Commodities when we may ſpare them, and others have need of them, *Prov.*11.26. And ſo alſo is the retaining of Hirelings wages, *Jam.*5. 4. And ſo alſo is uncharitable incloſure, *Iſa.* 5.8. And ſo alſo is the ſelling of any Commodity by falſe Weights, or falſe Meaſures, *Lev.* 19.35. And ſo alſo is the concealing of things found, and withholding them from the right Owners when they are known. And ſo alſo is Robbery, or the laying of violent and ſtrong hands on any part of the Wealth that belongs unto another, *Zech.*4.3,4. And ſo alſo is pilfering and ſecret carrying away of the wealth that belongs unto another, *Joſ.*7. 21. And ſo alſo is the conſenting to the taking away the goods of another, *Pſalm* 90. 18.

And

And ſo alſo is the receiving or harbouring of ſtoln goods, *Prov.* 29. 24.

Neo. Well now, Sir, I pray you proceed to the affirmative part of this Commandment, and tell us what the Lord therein requireth.

Evan. In this Commandment is required contentedneſſe of minde, with that part and portion of wealth and outward good things which God in his providence hath alotted unto us, *Heb.* 13. 5. 1 *Tim.* 6. 6, 7, 8. And ſo alſo in reſting by Faith upon the promiſe of God, and depending upon his providence without diſtruſtful care, *Mat.* 6. 20, 26. And ſo alſo is a moderate deſire of ſuch things as are convenient and neceſſary for us, *Mat.* 6. 11. *Prov.* 30. 8. And ſo alſo is a moderate care to provide thoſe things which are needful for us, *Gen.* 30. 30. 1 *Tim.* 5. 8. And ſo alſo is an honeſt Calling, *Gen.* 4. 2. And ſo alſo is diligence, painfulneſſe, and faithful labouring therein, *Gen.* 3. 19. And ſo alſo is frugality or thriftineſſe, *Prov.* 27. 23, 24. *John* 6. 12. And ſo alſo is borrowing for need and good ends, what we are able to repay, and making payment with thanks and chearfulneſſe, *Exod.* 22. 14.

And

And so also is lending freely, without compounding for gain, *Deut.* 15.8. *Luke* 6. 35. And so also is giving, or communicating outward things unto others, according to our ability and their necessity, *Luke* 11.41. So also is the using of truth, simplicity, and plainnesse in buying and selling, in hiring and letting, *Lev.* 25.14. *Deut.* 25.13,14,15. And so also is the restoring of things found, *Deut.* 22.2,3. And so also is the restoring of things committed to our trust, *Ezek.* 18. 7. And thus have I endeavoured to satisfie your desire concerning the eight Commandment; and now, neighbour *Nomologista*, I pray you tell me whether you think you keep it perfectly or no.

Nom. I can say this truly, that I never in all my life took away, nor consented to the taking away of so much as a peniworth of any other mans goods.

Evan. Though you did not, yet if there ever have been in your heart any discontentednesse with your own estate? or any envious thoughts towards others in regard of their prosperity in the world? or any resolution to be rich, otherwise then by the moderate use of lawful meanes? or if ever you borrowed and payed not again to the utmost of your ability? or if ever you lent upon

on Usury? or if ever you did cruelly require any Debt above the ability of your Debtor? or if ever you praised any thing you had to sell above the known worth of it? or if ever you did undervalue any thing you were to buy, contrary to your own thoughts of it? or if ever you hoarded up Corn in the time of Dearth? or if ever you retained the Hirelings wages in your hands, to his losse or hinderance? or if ever you did sell any commodity by false weights or measures? or if ever you did conceal any thing found, from the right Owner, when you knew him? then have you been guilty of Theft, and so have been a transgressour of this Commandment.

And though you never have done any of these things (as it is strange if you have not) yet if ever you were guilty of idleness, sloath, or any way unwarrantably neglected your Calling? or if ever you did unthriftily mispend any of your own goods, or ever were negligent and careless in ordering your own affairs and businesse, or if ever you sustained any losse by your unadvised suretiship, or if ever you borrowed upon Usury, except in case of extream necessity, then have you been guilty of robbing your self, and so have been a transgressor of this Commandment.

Nex,

Neo. Now I pray you, Sir, proceed to speak of the ninth Commandment, as you have done of the rest.

Evan. Well then, I pray you consider, Com. 9. that in the ninth Commandment there is a negative part expressed in these words, *Thou shalt not bear false witnesse against thy neighbour.* That is, Thou shalt not think or speak any thing contrary to truth, or that may tend to the hurt or hinderance either of thine own or thy Neighbours good name. And an affirmative part included in these words. *But thou shalt, by all good meanes, seek to preserve them both, according to truth and a good conscience.*

Neo. Well, Sir, I pray you begin with the negative part; and first tell us what is forbidden in this Commandment, in respect of our own good name.

Evan. That we may not be guilty of bearing false witnesse against our selves, either by overvaluing or undervaluing our selves, in this Commandment is forbidden too high a conceit or esteem of our selves, *Luke* 18. 9 10, 11. and so also is too mean a conceit, in underweening the good things that be in our selves, *Exod.* 4. 10, 13. and so also is the procuring of our selves an evil name, by walking indiscreetly and offensively, *Rom.* 2, 24. and so

alſo is the unjuſt accuſing of our ſelves, when we, in a way of proud humility, ſay, We have no grace, no wit, no wealth, &c. *Prov.* 13.7. and ſo alſo is the excuſing of our faults, by way of lying, *Lev.* 19.11.

Neo. And what is forbidden in this Commandment, in reſpect of our Neighbours good name?

Evan. That we may not be guilty of bearing falſe witneſſe againſt any other man, in this Commandment is forbidden, contemning or thinking baſely of others. 2 *Sam.* 6. 16. and ſo alſo is wrongful ſuſpicion, or evil ſurmiſing, 2 *Sam.* 10.3. and ſo alſo is raſh, uncharitable, unjuſt judging, and condemning of others, *Mat.* 7.1. and ſo alſo is fooliſh admiring of others, *Act.* 12.22. and ſo alſo is the unjuſt reviving the memory of our Neighbours crimes, which were in tract of time forgotten, *Prov.* 17.9. and ſo alſo is the forbearing to ſpeak in the cauſe and for the credit of our Neighbours, *Prov.* 31.8,9. and ſo alſo is all flattering ſpeeches, *Job* 32.21, 22. and ſo alſo is tale-bearing, backbiting, and ſlanderous ſpeeches, *Lev.* 19.16. *Prov.* 20.19. and ſo alſo is liſtning to tale-bearers, *Pro.* 26. 20. & 25. 23. and ſo alſo is falſly charging ſome ill upon another before ſome Magiſtrate, or in ſome open Court, *Amos* 7.10. *Act.* 25.2.

Neo.

Neo. I pray you, Sir, proceed to the affirmative part of this Commandment, and first tell us what the Lord requireth of us for the maintenance of our own good name?

Evan. For the maintenance of our own good name, the Lord in this Commandment requireth a right judgment of our selves, 1 *Cor.* 13.5. with a love to, and a care of our own good name, *Prov.* 22.1.

Neo. And what doth the Lord in this Commandment require of us for the maintenance of our neighbours good name?

Evan. For the maintenance of our neighbours good name, in this Commandment is required a charitable opinion and estimation of others, 1 *Cor.* 13.7. and so also is a desire of, and rejoycing in, the good name of others, *Rom.* 1.8. *Gal.* 1.24. and so also is sorrowing and grieving for their infirmities, *Psal.* 119. 136. and so also is the covering of others infirmities in love, *Prov.* 17. 9. 1 *Pet.* 4. 8. and so also is the hoping and judging the best of others, 1 *Cor.* 13.5,6,7. and so also is the admonishing of others before we bewray their faults, *Prov.* 25.9.

And ſo alſo is ſpeaking of the truth from our hearts ſimply and plainly, upon any juſt occaſion. *Pſal.* 15.2. *Zech.* 8.16. and ſo alſo is the giving of ſound and ſeaſonable reproofs for known faults, in love and with wiſdome, *Lev.* 19.17. and ſo alſo is the praiſing and commending of thoſe that do well, *Rev.* 2.23. and ſo alſo is the defending of the good name of others, if need ſo require. And thus have I alſo endeavoured to ſatisfie your deſires concerning the ninth Commandment: And now, Neighbour *Nomologiſta*, I pray you tell me, whether you think you keep it perfectly or not,

Nom. The truth is, Sir, I did conceive that there was nothing tended to the breaking of this Commandment, but falſly charging ſome ill upon another before ſome Magiſtrate, or in ſome open Court of Juſtice; and that, I thank God, I am not guilty of.

Evan. Though you have not been guilty of that, yet if you have contemned or thought too baſely of any perſon, or have had wrongful ſuſpitions, or evil ſurmiſings concerning them, or have raſhly and unjuſtly judged and condemned them, or if you have fooliſhly admired them, or unjuſtly revived the memory of any forgotten crime, or have given them any flattering ſpeeches, or have been

been a tale-bearer, or a backbiter, or a slanderer, or a listener to tale-bearers, you have born false witnesse against your neighbour, and so have been guilty of the breach of this Commandment.

Or if you have not had a charitable opinion of others, or have not desired and rejoyced in the good name of others, or have not sorrowed and grieved for their sinful infirmities, or have not covered them in love, or have not hoped and judged the best of them, or have not admonished them before you have discovered their faults to others, or have not given to others found seasonable reproofe, or have not praised them that do well, then have you also been guilty of false witnesse bearing against your neighbour, and so have transgressed this Commandment.

And though you never have done any of these things (as 'tis strange, if you have not) yet if you have had too high a conceit of your self, or have after a proud humble manner unjustly accused your self, or have procured your self an evil name, by walking undiscreetly and offensively, or have excused any fault by way of lying, then have you born false witnesse against your self, and thereby have transgressed this Commandment.

Neo. I beſeech you, Sir, proceed to ſpeak of the laſt Commandment as you have done of the reſt.

Com. 10. *Evan.* Well then, I pray you conſider, that in the tenth Commandment there is a negative part expreſſed in theſe words, *Thou ſhalt not covet, &c.* That is, thou ſhalt not inwardly think on, nor long after that which belongs to another, though it bee without conſent of will, or purpoſe of heart to ſeek after it. And an affirmative part included in theſe words, *But thou ſhalt be well contented with thine owne outward condition, and heartily deſire the good of thy neighbours.*

Neo. Well, Sir, I pray you begin with the negative part; and firſt tell us what the Lord forbiddeth in this Commandment.

Evan. I pray you take notice, and conſider, that this tenth Commandment was given to be a rule and level, according to the which we muſt take and meaſure our inward obedience to all the other Commandments contained in the ſecond Table of Gods Law. For the Law-giver having in the reſt of the Commandments dealt with thoſe ſins eſpecially which ſtand in deeds, and are done of purpoſe, or with an adviſed conſent of wil, (although there is no doubt but that the Law of reſtraining concupiſcence is implyed and

Ur. ſin Ca. p. 614.

Baſting Ca. p. 162.

and included in all the former Commandments.) Now last of all, in this last Commandment he dealeth with those sins which are called onely concupiscences, and doe containe all inward stirring and conceit in the understanding and affections against every Commandment of the Law, and are as it were Rivers boiling out of the fountaine of that Original sinne; for to Covet, in this place signifies to have a motion of the heart without any setled consent of will. Briefly then in this Commandment is forbidden not onely the evil Act and evil Thought setled, and with full and deliberate consent of will, as in the former Commandments; but here also is forbidden, the very first motions and inclinations to every evil that is forbidden in any of the former Commandments, as it is evident, *Rom.*7.7. and 13.9. For it is not said in this Commandment, Thou shalt not consent to lust, but, *Thou shalt not lust*, it doth not onely command the binding of lust, but it also forbiddeth the being of lust; which being so, who seeth not that in this Commandment is contained, the perfect obedience to the whole law; for how cometh it to passe that we sin against every Commandment, but because this corrupt concupisence is in us, without which we should

Dod on the Com. *p.*363.

Elton on this Com.

Basting Cat. *p.* 163.

of

of our owne accord with our whole mind and body, be apt to do the onely good without any thought or desire at all to the contrary. And this is all I have to say touching the negative part of this Commandment.

Neo. Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this Commandment

Evan. Why original justice or righteousnesse is required in this Commandment, which is a disposition and an inclination and a desire to perform unto God, and to our neighbour for Gods sake, all the duties which are contained both in the first and second Table of the Law; whence it doth evidently appear, that it is not sufficient, though we forbear the evil, and do the good which is contained in every Commandment, except we do it readily and willingly, and for the Lords sake. As for example, to give you a few instances, It is not sufficient, though we abstain from making of Images, or worshipping God by an Image, no though we perform all the parts of his true worship, as praying, reading, hearing, receiving the Sacraments, and the like; if we do it unwillingly, or in obedience to any Law or Commandment of man, and not for the Lords sake; neither is it sufficient, though we abstain

ain from the works of our Callings on the
ords day, and perform never ſo many Reli-
ous Exerciſes; if it be unwillingly, and for
rm and cuſtome ſake, or in meer obedi-
ce to any Superiour, and not for the Lords
ke. Neither is it ſufficient, though a Child
ew never ſo much honour, love, and reſpect
his Parents, if he do it by conſtraint and
nwillingly, or to gain the praiſe of men, and
ot for the Lords ſake. Neither is it ſuffici-
nt, though a Servant do his duty, and carry
imſelf never ſo well, if it be for fear of cor-
ction, or for his own profit and gain, and
et for the Lords ſake. Neither is it ſuffici-
nt, though a Wife carry her ſelf never ſo du-
fully and reſpectively towards her huſ-
and, both in word and deed, if it be unwil-
ingly, for fear of his frowns, or to gain the
pplauſe of them that behold it, and not for
he Lords ſake. Neither is it ſufficient,
hough a Husband ſhew much love and re-
pect to his Wife, if it be becauſe ſhe is ami-
ble or profitable, or to gain the praiſe of
men, and not for the Lords ſake. In a word,
t is not ſufficient, though any man or wo-
an do all their duties, in all their relations,
f they doe them meerly for their own ſake,
nd not for the Lords ſake.

Neither

Neither is it ſufficient, though a man abſtain from killing, yea, and from ſtriking; if it be for fear of the Law, and not for the Lords ſake. Neither is it ſufficient, though he bridle his anger, and abſtain from expreſſing any wrath, if it be becauſe he would be counted a patient man and not for the Lords ſake. Neither is it ſufficient, though a man viſit the ſick, clothe the naked, feed the hungry, or never ſo many wayes ſeek to preſerve the life of his Neighbour, if it be for the praiſe of men, and not for the Lords ſake. Neither is it ſufficient, though a man abſtain from committing adultery, if it be for fear of the ſhame or puniſhment that will follow, and not for the Lords ſake. Nor though he alſo abſtain from idleneſſe, gluttony, and drunkenneſſe, if it be for his own gain ſake, and not for the Lords ſake. Neither is it ſufficient, though we abſtain from ſtealing, and labour diligently in our Callings, if it be for fear of ſhame or puniſhment, or for the praiſe of men. Neither is it ſufficient, though we have abſtained from falſe Witneſſe bearing, and have ſpoken the truth, if it have been for fear or ſhame, or meerly to do our Neighbour a courteſie, and not becauſe the Lord requireth it.

Thus

Thus might I have inſtanced, in divers other particulars, wherein, though we have done that which is required, and avoided that which is forbidden, yet if it have been for our own ends, in any of the particulars before mentioned; yea, or if it have been meerly or chiefly to eſcape Hell, and to obtain Heaven, and not for the love we bear to God, and for the deſire we have to pleaſe him, we have therein tranſgreſſed the Lords Commandments. And now, Neighbour *Nomologiſta*, I pray you conſider, whether you have gone neer to the keeping of all the Commandments perfectly or no.

Nom. But, Sir, are you ſure that the Lord requireth that every man ſhould keep all the Ten Commandments, according as you have now expounded them.

Evan. Yea indeed doth he, and if you make any queſtion of it, I pray you conſider further, that one asking our Saviour which is the *great Commandment in the Law*, he anſwered, *Thou ſhalt love the Lord thy God with all thy heart, & with all thy ſoul, and with all thy mind, This*, ſaith he, *is the firſt and great Commandment; and the ſecond is like unto this, Thou ſhalt love thy Neighbour as thy ſelf.* The uſe of the Law. Mat. 22. 6, 7, 8, 9.

Whereupon

Ursin Cat. p. 37, 38.

Whereupon saith a famous Spiritual Expositro, *God will have the whole heart*; all the powers of our Soules must be bent towards him, he will have himself to be acknowledged and reckoned as our Soveraign and Supreme good; our love to him must be perfect and absolute: He requireth, that there be not found in us the least thought, inclination, or appetite of any thing which may displease him; And that we direct all our actions to this very end, that he alone may be glorified by us; and that for the love we bear unto God, we must do well unto our Neighbour, according to the Commandments of God. Consider also I pray you, that it is said, *Deut. 27. 26. Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Now if you do consider these things well, you shall perceive that the Lord requireth that every man do keep all the Ten Commandments perfectly, according as I have expounded them, and concludes all those under the curse that do not so keep them.

Nom. Surely, Sir, you did mistake in saying that the Lord requireth that every man do keep all the ten Commandments perfectly; for I suppose you would have said, the Lord

Lord requireth that every man do endeavour to keep them perfectly.

Evan. No, Neighbour *Nomologiſta*, I did not miſtake, for I ſay it againe, That the Lord requireth of every man perfect obedience to all the ten Commandments, and concludes all thoſe under the curſe that do not yeeld it; for it is not ſaid, Curſed is every man that doth not endeavour to continue in all things, but *Curſed is every man that continueth not in all things, &c.*

Nom. But, Sir, doe you think that any man doth continue in all things as you have expounded them?

Evan. No, no, it is impoſſible that any man ſhould.

Nom. And, Sir, what is it to be under the curſe?

Evan. To be under the Curſe, as *Luther* and *Perkins* do well agree, is to be under ſinne, the wrath of God, and everlaſting death. *Luth.* on *Gal.* p. 162. *Perkins* on *Gal.* p. 165

Nom. but, Sir, I pray you how can this ſtand with the juſtice of God to require man to doe that which is impoſſible, and yet to conclude him under the curſe not for doing it.

Evan. You ſhall perceive that it doth well ſtand with the juſtice of God to deal ſo with

with man, if you do conſider, that this Law of God, or theſe ten Commandments, which we have now expounded, are, as *Urſinus* Catechiſme truly ſaith, *A Doctrine agreeing with the eternal and immortal Wiſdome and Juſtice that is in God*, wherein ſaith *Calvin*, *God hath ſo painted out his owne nature, that it doth in a manner expreſſe the very Image of God.* And we read, *Gen.* 1. 27. That man at the firſt was created in the Image or likeneſſe of God; whence it muſt needs follow, that this Law was written in his heart, (that is to ſay) God did ingrave in mans heart ſuch wiſdome and knowledge of his will and works, and ſuch integrity in his ſoul, and ſuch a fitneſſe in all the powers thereof, that his mind was able to conceive, and his heart was able to deſire, and his body was able to put in execution, any thing which was acceptable to God; ſo that in very deed he was able to keep all the ten Commandments perfectly.

And therefore though God do require of man impoſſible things, yet is he not unjuſt, neither doth he injure us in ſo doing, becauſe he commanded them when they were poſſible; and though we have now loſt our ability of performance, yet it being by our voluntary falling from the ſtate of innocence, in which

which we were at first created. God hath not lost his right of requiring that of us, which he once gave us.

Nom. But, Sir, you know it was our first parents onely that did fall away from God in eating the forbidden fruit, and none of their posterity; how then can it be truly said, that we have lost that power through our own default?

Evan. For answer to this, I pray you consider, that *Adam* by Gods appointment, was not to stand or fall as a single person onely, but as a common publique person, representing all mankind which were to come of him. And therfore, as in case if he had bin obedient, and not eaten the forbidden fruit, he had retained and kept that power which he had by creation, as well for all mankind as for himself; even so by his disobedience in eating that forbidden fruit, he was disrobed of Gods Image, and so lost that power as well for all mankind as for himself.

Nom. Why then, Sir, it should seeme that all mankind are under sin, wrath, and eternal death.

Eva. Yea indeed by nature they are so, *for we know*, saith the Apostle, *that whatsoever the Law saith, it saith to them who are under the Law; that every mouth may be stopped,* Rom. 3. 19

and all the world may become guilty before God.
Rom. 3. 9. And again ſaith he, *We have proved both*
Jewes and Gentiles, that they are all under ſin.
Eph. 2. 3. And in another place he ſaith, *We were by na-*
ture children of wrath as well as others. And
Ro. 5. 12. laſtly he ſaith, *So death paſſed upon all men, for*
that all have ſinned.

Nom. But, Sir, I pray you tell me whether you think that any regenerate man doth keep the Commandments perfectly according as you have expounded them?

Evan. No not the moſt ſanctified man in the world.

Nom. Why then, Sir, it ſhould ſeem that not onely natural men, but regenerate men alſo, are under the curſe of the Law. For if every one that keepeth not the Law perfectly be concluded under the curſe; and if regenerate men do not keep the Law perfectly, then they muſt alſo needs be under the curſe.

Evan. The concluſion of your argument is not true, for if by regenerate men you mean true believers, then they have fulfilled the Law perfectly in Chriſt, or rather Chriſt
Rom. 8. 4. hath perfectly fulfilled the Law in them, and was made a curſe for them, and ſo hath redeemed them from the curſe of the Law, as you may ſee, *Gal.* 3. 13.

Nom.

Nom. Well, Sir, now I do understand you, and have ever been of your judgement in that point, for I have ever concluded thus, that either a man himself, or Christ for him, must keep the Law perfectly, or else God will not accept of him, and therefore have I endeavoured to do the best I could to keep the Law perfectly, and wherein I have failed and come short, I have beleeved that Christ hath done it for me.

Evan. The Apostle saith, *Gal.* 3. 10. *So many as are of the workes of the Law, are under the curse.* And truly neighbour *Nomolosta*, if I may speak it without offence, I fear me you are still of the workes of the Law, and therefore still under the curse.

Nom. Why, Sir, I pray you what is it to be of the workes of the Law?

Evan. To be of the workes of the Law, is for a man to look for or hope to be justified or accepted in the sight of God, for his own obedience to the Law.

Nom. But surely, Sir, I never did so; for though by reason of my being ignorant of what is required and forbidden in every commandment, I had a conceit that I came very neare the perfect fulfilling of the Law, yet I never thought I did do all things that are contained therein, and therefore I never looked

looked for, nor hoped that God would accept me for mine own obedience without Christs being joyned with it.

Evan. Then it seemeth that you did conceive, that your obedience and Christs obedience must be joyned together, and so God would accept you for that.

Nom. Yea indeed, Sir, There hath been my hopes, and indeed there is still my hopes.

Evan. But neighbour *Nomologista*, as I told my neighbour *Neophytus* and others not long since, so I tell you now, That as the Justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personal obedience, *viz.* It must be the obedience of one person onely. The obedience of two must not be put together to make up a perfect obedience; and indeed to say as the thing is, God will have none to have a hand in the justification and salvation of any man but Christ onely; for, saith the Apostle *Peter*, *Act.*4.12, *Neither is there salvation in any other, for their is none other name under heaven given among men whereby we must be saved.* Beleeve it then, I beseech you, that Christ Jesus will either be a whole Saviour or no Saviour, he will either save you alone, or not save you at al.

Nom.

Nom. But, Sir, If mans obedience to the Law do not help to procure his justification and acceptance with God, then why did God give the Law to the *Israelites* upon Mount *Sinai*, and why is it read and expounded by you that are ministers? I would gladly know of what use it is.

Evan. The Apostle saith, *Gal.*3.19. That *the Law was added because of transgression.* That is, (as *Luther* expounds it) *That transgressions might increase, and be more known and seen;* Or, as *Perkins* expounds it, *For the revealing of sinne, and the punishment thereof; For by the Law comes the knowledge of sin,* as the same Apostle saith, *Rom.*3.20. And therefore when the children of *Israel* had a conceit that they were righteous, and could keep all Gods Commandments perfectly, as it is manifest by their saying. *Exod.*19.8. *All that the Lord commandeth we will do, and be obedient.* The Lord gave them this Law to the intent they might see how farre short they came of yeelding that obedience which is therein required, & so consequently how sinful they were. And just so did our Saviour deal also with the young expounder of the Law, *Mat.* 19.16. who it seems was sick of the same disease, *Good Master* (saith he) *what shall I do that I may inherit eternal life. He doth not* (

*Institut. Pag.*403.

Institut. p. 402. (saith *Calvin*) *simply aske, which way, or by what means he should come to eternal life, but, What good he should do to get it.* Whereby it appears, that he was a proud justitiary, one that swelled in fleshly opinion, that he could keep the Law, and be saved by it; therefore he is worthily sent to the Law to work himself weary, and to see his need, to come to Christ for remedy.

Now then, if you would know of what use the Law is, why first let me tell you, it is of speciall use to all such as have a conceit that they themselves can do any thing for the procuring of their own justification and acceptation in the sight of God, to let them see, as in a glasse, that in that case they can do nothing. And therefore, seeing that you your self have such a conceit, I beseech you labour to make that use of it, that so you may be hereby quite driven out of your self unto Jesus Christ.

Nom. Beleeve me, Sir, I should be glad I could make such a good use of it, and therefore I pray you give me some directions how I may do it.

Evan. Why first of all, I would desire you to consider, that in regard that all mankind were at first created in such an estate as I have declared unto you; the Law and justice of

of God doth require that the man who undertakes by his obedience to procure his justification and acceptation in the sight of God, either in whole, or in part, be as compleatly furnished with the habit of righteousnesse and true holinesse, and as free from all corruption of nature, as *Adam* was in the state of innocency, that so there may not be the least corruption mingled with any of those good actions which he doth, nor the least motion of heart, or inclination of will towards any of those evil actions which he doth not do.

Secondly, I would desire you to consider, that neither you, nor no man else, whilst you live upon the earth, shall be so furnished with perfect righteousnesse, and true holinesse, nor so free from all corruptions of nature, as *Adam* was in the state of innocency; so that no good action which you do shall be free from having some corruption mingled with it; nor no evil action which you do not do, free from some motion of heart or inclination of will, towards it: And that therefore you can do nothing towards the procuring of your justification and acceptation in the sight of God: The which, the Prophet *David*, wel considering, cries out, *Psal.* 143. 2. *Enter not into judgement with thy servant, O Lord,*

Lord, for in thy ſight ſhall no man living be juſtified. Yea, and this made the Apoſtle *Paul* cry out, *O wretched man that I am who ſhall deliver me from the body of this death*, Rom. 7. 24. Yea, and this made him deſire to be found in Chriſt, not having his own righteouſneſſe which is of the Law, but that which is *through the faith of Chriſt*, *Phil.* 3. 9.

Nom. But, Sir, I am perſwaded there be ſome good actions which I do, that are free from having any corruption at all mixed with them; and ſome evil actions I do not do towards the which I have no motion of heart, or inclination of will at all.

Evan. Surely, neighbour *Nomologiſta*, you do not truly know your ſelf, for I am confident that any man who truly knowes himſelf, doth ſee ſuch ſecret corruptions of heart in every duty he performeth, as cauſeth him unfeignedly to confeſſe, that whatever good action he doth, it is but a polluted ſtream of a more corrupt fountain. And whatſoever you or any man elſe do conceive of your ſelves, tis moſt certain that whatſoever ſin is forbidden in the Word, or hath been practiſed in the world, that ſin every man carries in his boſome, for all have equally ſinned in *Adam*, and therefore original luſt is equally in all.

Cabel on temptat. P. 60. & 41

Nom.

Nom. Sir, I can hardly be perſwaded to this.

Evan. Well, Neighbour *Nomologiſta*, I cannot ſo well tell how it is with you, but for mine own part, I tell you truly I find my knowledge corrupted and defiled with ignorance and blindneſſe, and my faith corrupted and defiled with doubting and diſtruſt, and my love to God very much corrupted and defiled with ſinful ſelf-love, and love to the world; and my joy in God much corrupted and defiled with carnal joy; and my godly ſorrow very much corrupted and defiled with worldly ſorrow.

And I find my prayers, my hearings, my reading, my receiving the Sacrament & ſuch like duties, very much corrupted and defiled with dulneſſe, drowſineſſe, ſleepineſſe, wandring worldly thoughts, and the like.

And I find my ſanctifying of the Lords Name very much corrupted and defiled, by thinking and ſpeaking lightly and unreverently of his Titles; and by thinking, if not by ſpeaking, grudgingly againſt ſome acts of his providence.

And I find my ſanctifying of the Lords day very much corrupted and defiled by ſleeping too long in the morning, and by worldly thoughts and words, if not by worldly workes.

And

And I find that all my duties that I have performed, either towards my superiours or inferiours, have been corrupted and defiled either with too much indulgency, or with too much severity, or with base feares, or base hopes, or some self-end and by-respect.

And I find that all the duties which I have performed, either for the preservation of mine own, or others life, chastity, goods, or good name, have been very much corrupted and defiled, either with desire of mine own praise, mine own profit here, or to escape hell, and to obtain heaven hereafter; so that I see no good action which I have ever done, free from having some corruption mixed with it.

And as for motion of heart, and inclination of will, towards that evil which I have not done, it is also manifest, for though I have not been guilty of Idolatry, either in making or worshiping of Images, yet have I not been free from carnal imaginations of God in the time of his worship, nor from will-worship.

And though I have not been so guilty of prophaning the name of the Lord, after such a grosse manner as some others have been, yet have I not been free from an inclination of heart, and disposition of will thereunto; for

I have both thought and ſpoken unreverently both of his titles, attributes, word, and workes, yea and many times doe ſo to this very day.

And though I do not now ſo groſly prophane the Lords day, as it may be others have done, and doe ſtill, yet have I formerly done it groſly, yea and doe find ſtill an inward diſpoſition of heart, and inclination of will, both to omit thoſe duties which tend to the ſanctifying of it, and to doe thoſe worldly actions which tend to the prophanation of it.

And though when I was a child and young, I did not ſo groſly diſhonor and diſobey my parents and other ſuperiours, as ſome others did; yet had I an inclination of heart, and diſpoſition of will thereunto, as it was manifeſt by my ſtubbornneſſe, and by my not yeelding of willing obedience to their commands, nor ſubmitting patiently to their reprooſes and corrections.

And though it may be I have done more of my duty to my inferiours, then ſome others have done, yet have I found an inclination of heart, and a diſpoſition of will many times, to omit thoſe duties which I have performed, ſo that I have as it were been fain to conſtrain my ſelf to doe that which I have done.

And

And though I have not been guilty of the groſſe act of *Murder*, yet have I had, and have ſtill, an inclination of heart and a diſpoſition of will thereunto, in that I have been and am ſtill many times ſubject to raſh, unadviſed, and exceſſive anger, yea I have been and am ſtill divers times wrathful and envious towards others that offend me.

And though I never was guilty of the foule and groſſe act of fornication or adultery, yet have I had an inclination of heart, and diſpoſition of will thereunto, in that I have not been free from filthy imaginations, unchaſte thoughts, and inward motions and deſires to uncleanneſſe.

And though I was never guilty of the groſs act of ſtealing, yet have I had an inclination of heart and a diſpoſition of will thereunto, in that I have neither been free from diſcontentedneſſe with mine own eſtate, nor from covetous deſires after that which belongs to another.

And though I never did beare falſe witneſſe againſt any man, yet have I had an inclination of heart and diſpoſition of will thereunto, in that I have been free from contemning, deſpiſing, and thinking too baſely of others, neither yet have I been free from evil ſurmiſings, groundleſſe ſuſpitions, and raſh judging of others. And

And now, neighbour *Nomologiſta*, I pray you tell me whether you doe not think that ſome of theſe corruptions are in you, which you hear are in me?

Nom. Yea beleeve me Sir, I muſt needs confeſſe that ſome of them are.

Evan. Well though you have but onely one of them in you; yet I pray you conſider, that you doe thereby tranſgreſſe one of the ten Commandments; And the Apoſtle *James* ſaith, that *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all, Jam.* 2. 10. And call to mind, I alſo pray you, that a curſe is denounced againſt all thoſe that continue not in *all things which are written in the book of the Law to doe them.* Mind it I pray you *that doth not continue in all things*, ſo that although you could for a time doe all that the Lord requireth, and avoid all that it forbiddeth, and that never ſo exactly, yet if you doe not continue ſo doing, but tranſgreſſe the Law once in all your life, and that onely in one thought, you are thereby become ſubject to the curſe, which as you have heard is eternal damnation in Hell.

Nay

Nay let me tell you more, although you never yet had tranſgreſſed the Law in all your life hitherto, not ſo much as in the leaſt thought, nor never ſhould do whileſt you live, yet ſhould you thereby become far ſhort of the perfect fulfilling of the Law, and ſo conſequently of your Juſtification, and acceptation in the ſight of God.

Nom. That is very ſtrange to me, Sir, for what can be required more, or what can be done more, then yielding of perfect and perpetual obedience.

Evan. That is true indeed, there is no more required, neither can there be more done, but yet you muſt underſtand, that the Law doth as well require paſſive obedience as active, ſuffering as well as doing, for our common bond entred into of us all, by Gods benefits towards the firſt man, is by his diſobedience become forfeited, both in reſpect of himſelf, and all mankind; And therefore ever ſince the Fall of Man, the Law and Juſtice of God doth not onely require the payment of the Debt, but alſo of the Forfeiture; there is not onely required of him perfect doing, but alſo perfect ſuffering, *In the day that thou eateſt thereof, thou ſhalt die the death, ſaith the Lord*, Gen. 2. 17.

Truneſs of Chriſt. *Rel. pag.* 534.

Nay,

Nay, let me tell you yet more, in order of Justice, the Forfeiture ought to be paid before the Debt, perfect suffering should go before perfect doing, because all mankind, by reason of that first and great transgression, are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak with holy reverence) cannot be reconciled unto any man, before a full satisfaction be made to his Justice by a perfect suffering; perfect suffering then is required for the reconciling of man unto God, and setting him in the same condition he was in before his Fall, and perfect doing is required for the keeping of him in that condition. Col. 1. 21. Ephes. 2. 3.

Nom. And Sir, Is man as unable to pay the Forfeiture, as he is to pay the Debt, I mean, Is he as unable to suffer perfectly, as to do perfectly?

Evan. Yea indeed every whit as unable; forasmuch as mans sinne in eating of the forbidden fruit was committed against God, and God is infinite & eternal, & the offence is alwaies multiplied according to the dignity of the person against whom it is committed: mans offence must needs be an infinite offence, and the punishment must needs be proportionable to the fault, therefore an in-

infinit and eternal punishment is required at mans hands, or else such a temporal punishment as is equal and answerable to eternal. Now eternal punishment man cannot sustain because then he should never be delivered, he should ever be satisfying, and never have satisfied; which satisfaction is such as is the punishment of the Devils and damned men in Hell, which never shal have end. And for temporal punishment, which should be equivalent to eternal, that cannot be neither, because the power and vigour of no creature is such that it may sustain a finite and temporal punishment, equivalent to infinite and eternal; for sooner should the creature be wasted, consumed, and brought to nothing, then it could satisfie the justice of God by this meanes: Wherefore we may certainly conclude, that no man can satisfie the Law and Justice of God, neither by active nor by passive obedience, and so consequently no man shall be justified and accepted in the sight of God by his own doings or sufferings.

Nom. Sir, I see it clearly, and am therein fully convinced, and I hope I shall make that use of it. But Sir, is there no other use to be made of the Law than this?

Nom.

Evan. Yea, neighbour *Nomologiſta*, you muſt not onely labour thereby to ſee your own unſufficiency, to procure your own juſtification, and acceptation in the ſight of God, (though that indeed be the chiefe uſe that any unjuſtified perſon ought to endeavour to make of it) but you muſt alſo endeavour to make it a rule of direction to you in your life and converſation.

Nom. But Sir, if I cannot by my obedience to the Law doe any thing towards the procuring of mine own juſtification and acceptation in the ſight of God, or (which as I doe conceive is all one) if I can doe nothing towards the procuring of mine own eternal ſalvation, then me thinks all that I do ſhould be in vain, for I cannot ſee any good I ſhall get thereby.

Evan. No, Neighbour *Nomologiſta*, it ſhall not be in vain, for though you cannot by your obedience to the Law, do any thing towards the procuring of your own juſtification, or eternal ſalvation; yea, and though you ſhould never make ſuch a uſe of it, as to be thereby driven out of your ſelf unto Jeſus Chriſt for juſtification and eternal ſalvation, but ſhould be everlaſtingly condemned; yet, this let me tell you, the more obedience you yeeld unto the Law, the more eaſie ſhall your condemnation be; for although no man,

walk he never ſo exactly and ſtrictly according to the Law, ſhall thereby either eſcape the torments of hell or obtain the joyes of heaven, yet the more exactly and ſtrictly any man walkes according to the Law, the eaſier ſhall his torments be, *Mat.* 11, 22. ſo that although you by your obedience to the Law cannot obtain the uneaſieſt place in heaven, yet may you thereby obtaine the moſt eaſie place in hell; and therefore your obedience ſhal not be in vain. Nay, let me tel you more, although you by your obedience to the Law can neither eſcape that hell, nor enjoy that heaven that is in the world to come; yet may you thereby eſcape that hell and enjoy that heaven which is to be had in this preſent world; for the Lord dealeth ſo equally and juſtly with all men that every man ſhall be ſure to receive his due at his hands: So that as every man who is truly juſtified in the ſight of God by faith in Chriſts blood, ſhall for that blood's ſake be ſure of the joyes of heaven, be his life never ſo unconformable to the Law, yet the more unconformable his life is thereunto, the more croſſes and afflictions he ſhall be ſure to meet withal in this life, *Pſ.* 89, 30, 31, 32. even ſo though no man that is not juſtified by faith in Chriſts blood ſhall either eſcape the torments of hell, or

attain

attain the joys of heaven, be his life never ſo conformable to the Law, yet the more conformable his life is thereunto, the leſſe of the miſeries and the more of the bleſſings of this life he ſhall have: For is it not to men unjuſtified, though I ſuppoſe not only to them, that the Lord ſpeaketh, *Iſa.*1,19. ſaying, *If ye be willing and obedient, ye ſhall eat the good things of the Land.* And doth not the Lord in the fifth Commandment promiſe the bleſſing of long life to all inferiours that are obedient to their ſuperiours? And may we not obſerve, and is it not found true by experience, that thoſe children who are moſt careful of doing their duties to their parents, are commonly more free both from their parents corrections and the Lords corrections; and are likewiſe bleſſed with obedient children themſelves, and do alſo taſte of their parents bounty and the Lords bounty, as touching the bleſſings of this life, more than others that are diſobedient? And may we not obſerve, and is it not found true by experience, that thoſe ſervants that are moſt faithful and diligent in their places, are commonly more free either from the Lords or their Maſters corrections; and are likewiſe rewarded with ſuch ſervants themſelves, and with other temporal bleſſings both from their Maſters

and from the Lord, than others that are not so? And may we not observe, and is it not found true by experience, that those wives that are obedient and subject to their husbands, are commonly more free from the frowns, checks, and rebukes of their husbands, at least they are more blessed with peace of conscience, and a good name amongst men, than others that are not so. And may we not observe, that our mere honest men, who for the most part live without committing any grosse sinne against the law, are commonly more exempted from the sword of the Magistrate, and have many earthly blessings more in abundance than such as are grosse sinners? And the Scribes and Pharises who were strict observers of the Law in regard of the outward man, were no losers by it. *Verily*, saith our Saviour, *I say unto you, they have their reward*, *Mat.* 6. 2. So that still you see, your obedience to the Law shall not be in vaine; wherfore I pray you do your best to keep the ten Commandm. as perfectly as you can. But above all, I beseech you, be careful to consider of that which hath bin said touching the special use of the Law to you, that so through the powerful working of Gods Spirit, it may become an effectual means to drive you out of your self unto Jesus Christ.

O

O conſider, in the firſt place, what a great number of duties are required, and what a great number of ſins are forbidden in every one of the ten Commandments. And in the ſecond place conſider, how many of thoſe duties you have omitted, and how many of thoſe ſins you have committed. And in the third place conſider, that there hath been much corruption mixed with every good duty which you have done, ſo that you have ſinned in doing that which in it ſelf is good; and that you have had an inclination of heart and diſpoſition of will to every ſin you have not committed, and ſo have been guilty of all thoſe ſinns which you have not done. And in the fourth place conſider, that the Law denounceth a curſe unto every one which continueth not in all things which are written in the book of the Law to do them. And then in the fift place make application of the curſe unto your ſelf, by ſaying in your heart, If every one be curſed which continueth not in all things, then ſurely I am curſed that have continued in nothing. And then in the ſixth place conſider, that before you can be delivered from the curſe, the Law and Juſtice of God requireth that there be a perfect ſatisfaction made, both by paying the debt and the forfeiture to the very utmoſt farthing,

perfect doing and perfect ſuffering are both of them required. And then in the laſt place conſider, that you are ſo far from being able to make a perfect ſatisfaction, that you can do nothing at all towards it, and that therefore, as of your ſelf, you are in a moſt miſerable and helpleſſe condition.

Nom. Well Sir, I do plainly ſee that I have been deceived, for I verily thought that the onely reaſon why the Lord gave the Law, and why you that are Miniſters do ſhew us what is required and forbidden in the Law, had bin that all men might thereby come to ſee what the mind and will of the Lord is, and be exhorted, and perſwaded to lead their lives thereafter. And I alſo verily thought, that the more any man did ſtrive and endeavour to reforme his life and do thereafter, the more he procured the love and favour of God towards him, and the more God would bleſſe him and do him good both in this world and in the world to come; yea, and I alſo verily thought that it had been in mans power to have come very neere the perfect fulfilling of the Law, for I never read nor heard any Miniſter ſo ſhew how, impoſſible it is for any man to keep the Law, nor never make any mention of ſuch a uſe of the Law as you have done this day.

Evan.

Evan. Surely, Neighbour *Nomologista*, these have not onely bin your thoughts, but also the thoughts of many other men: for it is natural for every man to think that he must and can procure Gods favour and eternal happinesse by his obedience to the Law, or the least to think he can do something towards it; for naturally men think that the Law requireth no more but the external act, and that therefore it is in mans power to keep it perfectly. Is it not an ordinary and common thing for men when they hear or read that there is more required and forbidden in the Law than they were aware of, to think with themselves, Surely I am not right, I have transgressed the Law more than I had thought I had done, and therefore God is more angry with me than I had thought he had been; and therefore to pacifie his anger, and procure his favour towards me, I must repent, amend, and do better; I must reforme my life according to the Law, and so by my future obedience, make amends for my former disobedience; and if hereupon they do attain to any good measure of outward conformity, then they think they come near the perfect fulfilling of the Law; and if it were not that the Doctrine of the Church of *England* is, That no man can fulfil the Law perfectly

fectly, and that none but Papists do say the contrary, they would both think and say they did or hoped they should keep all the Commandments perfectly. And upon occasion of this their outward reformation according to the Law, they think, yea, and sometimes say, they are regenerate men and true converts, and that the beginninig of this their reformation was the time of their new birth and conversion unto God. And if these men do confesse themselves to be sinners, it is rather because they heare all others confesse themselves so to be, than out of any true sight and knowledge, sense or feeling, they have of any inward heart-corruption. And if they do acknowledge, that a man is not to be justified by the workes of the Law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other book, than because of any imperfection which they see in their own workes, or any need they see of the righteousnesse of Jesus Christ. And if they do see any imperfection in their own workes and any need of the righteousnesse of Jesus Christ, then they imagine that so long as their hearts are upright and sincere, and they do desire and indeavour to do their best to fulfill the Law, God will accept of what

what they do, and make up their imperfect obedience with Christs perfect obedience, and so will justifie them and save them; but all this while their own workes must have a hand in their justification and salvation, and so they are still of the workes of the Law, and therefore under the curse: the Lord be merciful both to you and them, and bring you under the blessing of *Abraham*.

Nom. Sir, I thank you for your good wishes towards me, and for your great pains which you have now taken with me, and so I will for this time take my leave of you; onely, Sir, I could wish, if it might not be too much trouble to you, that you would be pleased at your leisure, to give me in writing a copy of what you have this day said concerning the Law.

Evan. Well, Neighbour *Nomologista*, though I shall hardly spare so much time, yet because you do desire it, and in hope you may receive good by it, I will ere long find some time to accomplish your desire.

Neo. I pray you, Neighbour *Nomologista*, tarry a little longer and I will go with you.

Nom. No, I must needs begone, I can stay no longer.

Evan. Then fare you well, Neighbour *Nomologista*,

Nomologiſta, and the Lord make you to ſee your ſins.

Nom. The Lord be with you, Sir.

Neo. Well, Sir, now I hope you have fully convinced him that he comes far ſhort of keeping all the Commandments perfectly. I hope he will no longer be ſo well conceited of his own righteouſneſſe as he hath formerly been. But now, Sir I pray you tell me before I depart, whether you would have me to endeavour to make the ſame uſe of the Law, which you have adviſed him to make.

Evan. No, Neighbour *Neophytus*, I look not upon you as an unbeleever, as I did upon him, but I look upon you as one who have already been by the Law driven out of your ſelf unto Jeſus Chriſt; I look upon you as a true beleever, and as a perſon already juſtified in the ſight of God by faith in Chriſt, and ſo as one who are neither to queſtion your inheritance in heaven, nor fear your portion in hell. And therefore I will not perſwade you to labour to yeeld obedience to the Law, by telling you, that the more obedient you are thereunto, the eaſier torments you ſhall have in hell, as I did him. Neither would I have you to make application of the curſe of the Law to your ſelf, as I adſed him to do; for if you do truly and throughly beleeve (as God requires you) that

hat Jesus Christ the Son of God, and your 1 Joh. 3. 23.
urety, hath by his active and passive obedi-
nce fully discharged and paid both the debt
nd the forfeiture which the Law and Justice
f God obliged you to pay, then will not you
eeld obedience to the Law to pay that
hich you do truly beleeve is fully paid and
ischarged, already; and if you do not yeeld
bedience to the Law to discharge that, then
o you not yeeld obedience to the Law in
opes to be thereby made just or justified in
he sight of God, and if you yield not obe-
ience to the Law, in hopes to be thereby
ade just, or justifyed in the sight
f GOD, then are you not of the
workes of the Law; and if you are not of
he workes of the Law, then are you not un-
er the curse of the Law; and if you be not
nder the curse of the Law, then must you
ot make application of the curse unto your
elf. And therefore whensoever you shall ei-
ther hear or read these words, *Cursed is every one which continueth not in all things which are written in the Book of the Law to do them*, and your conscience tels you that you have not nor do not continue in all things, and that therefore you are accursed; then do you make so much use of the curse, as thereby to take occasion by faith to cleave more close unto Christ, and say; O law thy curse is not

to

to come into my conscience, my conscience is freed from it; for though 'tis true I have not continued in all things which are written in the Book of the Law to do them, yet this my surety Jesus Christ, hath continued in all things for me, so that although I am unable to pay either the debt or the forfeiture, yet he hath payd them both for me, and so hath discharged me from the curse, and therefore I fear it not.

Neo. But, Sir, though I be a beleever, and so be set free from the curse of the Law, yet I suppose I ought to endeavour to do whatsoever is required, and to avoid whatsoever is forbidden in the Law.

Evan. Yea, *N*eighbour *Neophytus*, that you ought indeed, for mind it I pray you, thus stands the case, So soon as any man doth truly beleeve, and so is justified in the sight of God, then, as the holy Ghost, from the testimony of holy Writ, doth warrant us to conceive; Jesus Christ, or, which is all one, God in Christ, doth deliver unto him whatsoever is required and forbidden in the ten Commandments saying, This hand-writing even this Law of Commandments, which was against thee, and contrary to thee, whilst it was in the hands of my Father, as he stood in relation to thee as a Judge, and was not cancelled,

Col. 2. 14. Eph. 2. 15.

celled, but had the curse or penalty annexed unto it, and so had power to convince, accuse, condemn, and bind thee over to punishment; I, who undertook for thee, and became thy surety, have paid the principal debt, and have also answered the forfeiture which did lye against thee, for the breach of that bond; and my Father hath delivered it into mine hands, and I have *blotted out* the curse or penalty, so that one letter or tittle remains not for thee to see; yea I have *taken it out of thy way, and fastned it to my crosse*; yea, and torne it in pieces with the nails of my Crosse, so that it is altogether frustrate, and hath no force at all against thee; yet notwithstanding the mattter contained in this Law, even those precepts and prohibitions which I have now delivered unto thee, being the mind and will of my Father, and the eternal and unchangeable rule of righteousnesse, and that which is in my heart, P*sal.*40.8. Yea, and that which I have promised to write in the hearts of all those that are mine, *Jer.*31.33. yea, and that which I have promised to make them yeeld willing obedience unto, P*sal.*110.3. I and my Father do commend it unto thee, as that rule of obedience whereby thou art to expresse thy love and thankfulnesse unto us for what we have done for thee. And therefore I will

Isa.38.14. Heb.7.22. *Elton* on Col.p.311, 312.

will ſay no more unto thee but this, *If thou love me, keep my Commandments*; *Joh.* 14.15. And thou art my friend, *If thou do whatſoever I command thee*, *Joh.* 15.14.

Neo. But, Sir, doth God in Chriſt require me to yeeld perfect obedience to all the ten Commandments, according as you have this day expounded them?

Evan. I anſwer, Yea, for though God in Chriſt do not require of you or any true beleever, any obedience to the Law at all by way of ſatisfaction to his Juſtice, for that Chriſt hath fully done already; yet doth he require, that every true beleever do purpoſe, deſire, and endeavour to do their beſt to keep all the ten Commandments perfectly, according as I have this day expounded them: witneſſe the ſaying of Chriſt himſelf, *Mat.* 5.48. *Be ye therefore perfect as your Father which is in heaven is perfect.*

Neo. But, Sir, do you think it poſſible, that either I or any beleever elſe ſhould keep the Commandments perfectly, according as you have this day expounded them?

Evan. O no, both you and I, and every beleever elſe, have and ſhall have cauſe to ſay with the Apoſtle, *Phil.* 3.12. *Not as though I had already attained, or were already perfect.*

Neo.

Neo. But will God in Christ accept of my obedience if it be not perfect?

Evan. Yea, Neighbour *Neophytus*, you being a justified person, and so it not being in the case of justification, but in the case of childlike obedience, I may without fear of danger say unto you, God will accept the will for the deed, and *will spare you as a man spareth his own sonne that serveth him, Mal.* 3. 18. Yea, like as a father pitieth his children, so the Lord will pitty you *for he knoweth your frame, he remembreth that you are but dust, Psalm.* 103.13.14. Nay he will not onely spare you and pitty you for what you do not, but he will also reward you for what you do.

Neo. Say you so, Sir, then I beseech you tell me what this reward shall be.

Evan. Why if there be degrees of glory in heaven, as some both godly and learned have conceived there is, then I tell you that the more obedient you are unto the Law, the more shall be your glory in Heaven; but beause degrees of glory are disputable, I cannot assure you of that.

Howbeit

Howbeit this you may aſſure your ſelf, that the more obedience you yeeld unto the ten Commandments the more you pleaſe your moſt gracious God and loving Father in Chriſt, 1 *Sam.* 15.22. And the more your conſcience witneſſeth that you pleaſe God, the more quiet you ſhall feele it to be, and the more inward peace you ſhall have, according to that of the Pſalmiſt, *Great peace have they that love thy Law, and nothing ſhall offend them.* For though faith in the blood of Chriſt hath made your peace with God as a Judge, yet obedience muſt keep your peace with him as a Father; yea the more your conſcience witneſſeth that you do that which pleaſeth God, the more incouragment you will have, and the more confidently you will approach towards God in prayer. *Beloved,* ſaith the loving Apoſtle, *if our hearts condemne us not, then have we boldneſſe towards God.* For though faith in the blood of Chriſt takes away that guilt which ſubjecteth you to the legal curſe, yet obedience muſt take away that guilt which ſubjecteth you to a fatherly diſpleaſure. Furthermore you are to know, that the more obedience you yeeld unto the ten Commandments, the more temporal bleſſings, outward proſperity, and comfort of this life (in the ordinary courſe of

1 Ioh. 3. 21

(Gods dealing) you ſhall have: O, ſaith the Lord, *that my people had hearkened unto me, and Iſrael had walked in my wayes, he would ſoon have fed them with the fineſt of the wheat, and with hony out of the rock ſhould I have ſatisfied thee.* Beſides: the more obedience you yeeld unto the ten Commandments, the more glory you will bring to God, according to that of our Saviour, *Joh.* 15.8. *Herein is my Father glorified, that ye bear much fruit.* To conclude, The more obedience you yeeld unto the ten Commandments, the more good you will do unto others, according to that of the Apoſtle, *Tit.* 3.8. *This is a faithful ſaying, and theſe things I will that thou affirme conſtantly, that they which have beleeved in Chriſt might be careful to maintain good workes, theſe things are good and profitable unto men.*

Neo. But, Sir, What if I ſhould not purpoſe, deſire, and endeavour to yeeld obedience to all the ten Commandments, as you ſay the Lord requireth; what then?

Evan. Why then although tis true you have no cauſe to fear that God will proceed againſt you as a wrathful judge proceedeth againſt a Malefactor; yet have you cauſe to fear that he will proceed againſt you as a diſpleaſed father doth againſt an offending

child; that is to ſay, although you have no cauſe to fear that he will unjuſtifie you, and unſonne you, and deprive you of your heavenly inheritance and inflict the penalty of the Law of workes upon you, and ſo condemne you; For, ſaith the Apoſtle, *There is no condemnation to them that are in Chriſt Jeſus, Rom.*8.1. Yet have you cauſe to fear that he will hide his fatherly face, and withdraw the light of his countenance from you; and that your conſcience will be ever accuſing and diſquieting of you, which if it do, then will you draw back and be afraid to ask any thing of God in prayer; for even as a child whoſe conſcience tels him that he hath angred and diſpleaſed his father, will be unwilling to come into his fathers preſence, eſpecially to ask of him any thing that he wanteth, even ſo it will be with you; and beſides you ſhall be ſure to be whipped and ſcourged with many bodily and temporal chaſtiſements, and corrections, according to that which is ſaid concerning Jeſus Chriſt and his ſeed, even true beleevers and juſtified perſons, *Pſal.*89.30,31,32,33. *If his children forſake my Law, and walk not in my judgments; if they break my Statutes, and walk not in my Commandments, then will I viſit their tranſgreſſions with the rod, and their iniquities with*

with ſtripes. Neuertheleſſe my loving kindneſſe will I not vtterly take from him, nor ſuffer my faithfulneſſe to fail.

Wherefore, Neighbour *Neophytus*, to apply theſe things a little more cloſely to you, and ſo to conclude; Let me exhort you when you come home, call to mind and conſider of every Commandment according as you have heard them this day expounded, and reſolve to endeavour your ſelf to do thereafter; and alwaies take notice how and wherein you fail and come ſhort of doing what is required, and of avoiding what is forbidden; and eſpecially be careful to do this when you are called, To humble your ſelf before the Lord in faſting and prayer, and upon occaſion of going to receive the Sacrament of the Lords Supper, and ſo ſhall you make a right uſe of the Law.

Neo. And Sir, why would you have me more eſpecially to take notice of my ſinns, when I am called to humble my ſelf before the Lord in faſting and prayer?

Evan. Becauſe the more ſinful you ſee your ſelf to be, the more humble will your heart be; and the more humble your heart is, the more fit you will be to pray, and the more the Lord will regard your prayers; wherefore when upon occaſion of ſome heavie

vie and sore affliction, either felt, or feared to come upon your self, or some sore Judgement and calamity either felt, or feared to come upon the Nation, or place where you live, the Lord calleth you to humble your self in fasting and prayer, then doe you thereupon take occasion to meditate, and consider seriously what duties are required, and what sinnes are forbidden in every one of the ten Commandments, and then consider how many of those duties you have omitted and how many of those sins you have committed; consider also the sinful manner of performing those duties you have performed, and the base and sinful self-ends which you have had in the performance of them; consider also how many sinful corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sinne which you doe not commit; and then consider, that although the sinnes which you doe now commit are not a transgression of the Law of works, because you are not now under the Law, *Rom.*6.14. yet are they a transgression of the Law of Christ, because you are still under that Law, 1 *Cor.*9.21. And though they be not committed against God, as standing in relation to you as a wrathful Judge, yet

stands

have they been committed againſt him as he ſtands in relation to you as a merciful and loving Father; and though they ſubject you not to the wrath of a Judge, nor to the penalty of the Law of workes, yet they ſubject you to the anger and diſpleaſure of a loving Father, and to the penalty of the Law of Chriſt.

Whereupon, doe you draw near unto God by prayer, ſaying unto him after this manner;

O Merciful and loving Father, I doe acknowledge that the sins which I did commit before I was a Believer, were a transgression of the Law of workes, because I was then under that Law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the Law of workes upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the Gospel, to wit, that thou hast been pleased to give thine own Son Jesus Christ to undertake for me to become my Surety, to take my nature upon him, and to be made under the Law to redeem me from under the Law, and to be made a curse for me, to redeem me from the curse, and to reconcile me unto thee by his death. Now I know it standeth not with thy justice to proceed against me by vertue of the Law of workes, and so to cast me to hell. Nevertheless, Father, I know that the sinnes which I have committed since I did believe, have been a transgression of the Law of Christ, because I am

Gal. 4. 4.
Gal. 3. 13.
Rom. 5. 10.

am ſtill under that Law: Yea, and I do knowledge, that they have been committed gainſt thee, even againſt Thee, my moſt gracious, merciful, and loving Father in Jeſus hriſt, and that it is therefore meet thou houldeſt expreſs thy Fatherly anger and iſpleaſure towards me, for theſe ſins which y Law hath diſcovered unto me, in bringg this affliction upon me, or this judgent upon the place or Nation wherein I ve: Howbeit, Father, I knowing that thy atherly anger towards thy children is neer mixed with hatred, but alwayes with ve, and that in afflicting of them thou neer intendeſt any ſatisfaction to thine own uſtice, but their amendment, even the purging out the remainders of thoſe ſinful corruptions which are ſtill in them, and the conforming of them to thine own Image; I herefore come unto thee this day to humble myſelf before thee, and to call upon thy Name, not for any need nor power that I do conceive I have to ſatisfie thy Juſtice, or to appeaſe thy eternal wrath, and to free my ſoul from hell. For that I do believe Chriſt hath fully done for me already; but I do it

inhopes thereby to pacifie thy Fatherly anger and diſpleaſure towards me, and to obtain the removal of this affliction or judgment which I feel or fear; wherefore I beſeech thee to pardon and forgive theſe my ſins, which have been the procuring cauſe thereof; yea, I pray thee not onely to pardon them, but alſo to purge them, that ſo this may be all the fruit, even the taking away of ſin, and making me partaker of thy holineſs; and then, Lord, remove this affliction or judgment when thy will and pleaſure is.

And thus have I ſhewed you the reaſon why I would have you more eſpecially to take notice of your ſins; when you come to humble your ſelf before the Lord in faſting and prayer.

Neo. And, Sir, why would you have me to take notice of my ſins, upon occaſion of my going to receive the Sacrament of the Lords Supper?

Evan. Becauſe that the more ſinful you ſee your ſelf to be, the more need you will ſee your ſelf to have of Chriſt; and the more need you ſee your ſelf to have of Chriſt, the more

more you will prize Christ, and the more you prize Christ, the more you will desire him, and the more you do desire Christ, the more fit and worthy receiver you will be.

Wherefore when you are determined to receive the Sacrament, then take occasion to examine your self as the Apostle doth exhort you; behold the face of your soul in the glasse of the Law, lay your heart and life to that rule, as I directed you before; then think with your self and commune with your own heart, saying in your heart after this manner, Though I do beleeve that all these my sinnes are for Christs sake freely and fully pardoned and forgiven, so as that I shall never be condemned for them, yet do I not so fully and comfortably beleeve it as I ought, but am sometimes apt to question it: and besides, though my sinnes have not dominion over me yet I feel them too prevalent in me, and I would fain have more power and strength against them; I would fain have my graces stronger, my corruptions weaker; wherefore I knowing that Christ in the Sacrament of the Lords Supper doth seal up unto me the assurance of the pardon and forgiveneſſe of all my sinnes; yea and knowing that the death and bloodshed of Jesus Christ, which is there represented, hath in it both a pardoning ver-

tue

tue and a purging virtue; yea, and knowing that the more fully I do apprehend Chriſt by faith, the more ſtrength of grace, and power againſt corruptions I ſhall feele. Wherefore I will go to partake of that Ordinance, in hope that I ſhall there meet with Jeſus Chriſt, and apprehend him more fully by faith, and ſo obtain both more aſſurance of the pardon of my ſinnes, and the more power and ſtrength againſt them, which the Lord grant you for Chriſt his ſake. And thus having alſo ſhewed you the reaſon why I would have you more eſpecially to take notice of your ſinnes before you come to receive the Sacrament of the Lords Supper, I will now take my leave of you; for my other occaſions do call me away.

Neo. Well, Sir, I do acknowledge that you have taken great pains both with my neighbour and me this day, for the which I do give you many thanks. And yet I muſt intreat you to do the like courteſie for me which you promiſed my neighbour *Nomologiſta*, and that is, at your leiſure to write me out a copy of the conference we have had this day.

Eva.

Evan. Well, neighbour *Neophytus*, I ſhall
ink of it, and, it may be, accompliſh your
ire. And to the God of peace be with
u.

Neo. The Lord be with you, Sir.

The

The difference between the Law and the Goſpel.

To the Reader.

GOod Reader, the precedent Dialogue concerning the Law, not containing matter enough to compleat ſo many ſheets as was neceſſarily required, I have thought meet to adde thereunto ſomwhat more touching the ſame matter, though not after the ſame manner. There is little more of it to be attributed unto me than the very gathering and compoſing of it: That which I aime at and intend therein, is to ſhew unto my ſelf, and others that ſhall read it, the difference betwixt the Law and the Goſpel, a point (as I conceive) very needful for us to be well inſtructed in; and that for theſe reaſons:

First,

First, becauſe if we be ignorant thereof, we ſhall be very apt to mix and mingle them together, and ſo to confound the one with the other; which, as *Luther* truly ſaith, doth more miſchiefe then mans reaſon can conceive; and therefore he doth adviſe all Chriſtians (in the caſe of juſtification) to ſeparate the Law and the Goſpel as farre a ſunder as heaven and earth are ſeparated. On Gal. Pag. 31.

Secondly, becauſe if we know aright how to diſtinguiſh betwixt them, the knowledge thereof will afford us no ſmall light towards the true underſtanding of the Scripture, and will helpe us to reconcile all ſuch places, both in the old and new Teſtament, as ſeem to be repugnant, yea, and it will helpe us to judge aright of caſes of conſcience, and quiet our own conſcience in time of trouble and diſtreſſe; yea, and we ſhall thereby be enabled to try the truth and falſhood of all Doctrines; wherefore for our better inſtruction in the point, we are firſt of all to conſider and take notice, What the Law is and what the Goſpel is.

Now the Law is a Doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requireth us to do, binding all reaſonable creatures to perfect obedience both internal and external,

ternal, promising the favour of God, and everlasting life to all those who yeeld perfect obedience thereunto; and denouncing the curse of God and everlasting damnation unto all those who are not perfectly correspondent thereunto.

But the Gospel is a Doctrine revealed from Heaven by the Sonne of God, presently after the Fall of mankinde into sinne and death, and afterwards manifested more clearely and fully to the Patriarkes and Prophets, to the Evangelists and Apostles, and by them spread abroad to others; wherein freedome from sinne, the curse of the Law, the wrath of God, death and hell is freely promised for Christs sake unto all those who truly beleeve on his *Name*.

Secondly, we are to consider what the nature and office of the Law is, and what the nature and office of the Gospel is.

Now the nature and office of the Law is, to shew unto us our sinne, *Rom.*3.20. our condemnation and death, *Rom.*2.1. *Rom.*7 10. But the nature and office of the Gospel is to shew unto us that Christ hath taken away our sinne, *Joh.* 1.29. And that he also is our redemption and life, *Col.*1.14. *Col.* 3.4.

So that the Law is a word of wrath, *Rom.* 4 14. But

But the Gospel is a word of peace, *Ephes.* 2. 17.

Thirdly, we are to consider where we may find the Law written, and where we may find the Gospel written.

Now we shall find this Law and this Gospel written and recorded in the writings of the Prophets, Evangelists, and Apostls, namely in the Bookes called the old and new Testament, or the Scripture. For indeed the Law and the Gospell are the chiefe general heads which comprehend all the Doctrine of the Scriptures: yet are we not to think that these two Doctrines are to be distinguished by the Bookes and leaves of the Scripture, but by the diversity of Gods Spirit speaking in them; we are not to take and understand whatsoever is contained in the compasse of the old Testament, to be onely and meerly the word and voyce of the Law; neither are we to think, that whatsoever is contained within the compasse of the Books called the new Testament, is onely and meerly the voyce of the Gospel. For sometimes in the old Testament God doth speak comfort, as he comforted *Adam* with the voyce of the Gospel. Sometimes also in the new Testament he doth threaten and terrifie, as when Christ threatned the Pharises. In some places

ces again, *Moses* and the Prophets do play the Evangelists; insomuch that *Hieromie* doubteth whether he should call *Isai* a Prophet or an Evangelist. In some places likewise Christ and the Apostles supply the part of *Moses*, Christ himself until his death was under the Law; which Law he came not to break but to fulfil; so his Sermons made to the Jewes for the most part run all upon the perfect Doctrine and workes of the Law, shewing and teaching what we ought to do by the right Law of justice, and what danger insueth in not performance of the same. All which places, though they be contained in the Book of the new Testament, yet are they to be referred to the Doctrine of the Law, ever having included in them a privy exception of repentance and faith in Christ Jesus; as for example, where Christ thus preacheth, *Blessed are the pure in heart for they shall see God*, Mat. 5.8. Again *Except ye be converted and become as little children, ye shall not enter into the Kingdome of Heaven*, Mat. 18.3. And again, *He that doth the will of my Father which is in Heaven, shall enter into the Kingdome of Heaven*, Mat. 7.21. And again, the parable of the wicked servant cast into prison, for not forgiving his fellow, *Mat.* 18.30 the casting of the rich glutton into hell, *Luk.* 16.23.

And

and again, *He that denieth me before men, I will deny him before my Father which is in Heaven, Luk.* 12.9. with divers such other places, all which I say do appertaine to the Doctrine of the Law.

Wherefore in the fourth place we are to take heed when we read the Scriptures, we do not take the Gospel for the Law, nor the Law for the Gospel, but labour to discerne and distinguish the voyce of the one from the voyce of the other; and if we would know when the Law speaketh, and when the Gospel speaketh; let us consider and take this for a note, that when in Scripture there is any Moral Work commanded to be done, either for the eschewing of punishment, or upon promise of any reward temporal or eternal; or else when any promise is made with the condition of any Work to be done which is commanded in the Law, there is to be understood the voyce of the Law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any Law either Natural, Ceremonial, or Moral, or any work done by us; all those places, whether we read them in the Old Testament, or in the New, are to be referred to the voyce and Doctrine of the Gospel; yea, and all those promises

of Christs comming in the flesh, which we read in the Old Testament; yea, and all those promises in the New Testament which offer Christ upon condition of our beleeving on his Name, are properly called the voyce of the Gospel, because they have no condition of our mortifying annexed unto them, but onely faith to apprehend and receive Jesus Christ, as it is written, Rom. 3. 22. *For the righteousnesse of God which is by faith of Jesus Christ unto all and upon all that beleeve.* &c

Briefly then, if we would know when the Law speaketh and when the Gospel speaketh, either in reading the Word, or in hearing it preached; and if we would skilfully distinguish the voyce of the one from the voyce of the other, we must consider:

Law. That the Law saith, Thou art a sinner, and therefore thou shalt be damned, *Rom.* 7. 7. 2 *Thess.* 2. 12.

Gos. But the Gospel saith, No, *Christ Jesus came into the world to save sinners*, and therefore *beleeve on the Lord Jesus Christ and thou shalt be saved*, 1 Tim. 1. 15. Act. 16. 31.

Law. Again the Law saith, *Knowest thou not that the unrighteous shall not inherit the Kingdome of God, Be not deceived, &c.* 1 Cor. 6. 9. And therefore thou being a sinner and not

not righteous, ſhalt not inherit the Kingdome of God.

Goſp. But the Goſpel ſaith, *God hath made Chriſt to be ſinne for thee who knew no ſinne, that thou mighteſt be made the righteouſneſſe of God in him who is* THE LORD THY RIGHTEOUSNESSE, *Jer.* 23.6.

Law. Again the Law ſaith, Pay me that which thou oweſt me, or elſe I will caſt thee into priſon, *Mat.* 18.28,30.

Goſ. But the Goſpel ſaith, *Chriſt gave himſelf a ranſome for thee,* 1 *Tim.* 2.6. *and ſo is made redemption unto thee,* 1 *Cor.* 1.30.

Law. Again, the Law ſaith, Thou haſt not continued in all that I require of thee, and therefore art accurſed, *Deut.* 27. 6.

Goſ. But the Goſpel ſaith, *Chriſt hath redeemed thee from the curſe of the Law, being made a curſe for thee, Gal.* 3.13.

Law. Again the Law ſaith, Thou art become guilty before God, and therefore thou ſhalt not eſcape the judgement of God, *Rom.* 3.19. *Rom.* 2.3.

Goſ. But the Goſpel ſaith, *The Father judgeth no man, but hath committed all judgement to the Sonne, Joh.* 5.22.

And now knowing rightly how to diſtinguiſh between the Law and the Goſpel, we

must in the fifth place take heed that we break not the order between these two in applying the Law where the Gospel is to be applyed, either to our selves or to others. For albeit the Law and the Gospel in order of Doctrine, are many times to be joyned together, yet in the case of Justification, the Law must be utterly separated from the Gospel.

Therefore whensoever or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the Law and all good workes must be utterly excluded and stand apart, that grace may appeare free, and that the promise and faith may stand alone; which faith alone, without Law or works bringeth thee in particular thy justification & salvation, through the meer promise & free grace of God in Christ; so that I say, In the action and office of Justification, both Law and workes are to be utterly excluded and exempted, as things which have nothing to do in that behalfe; the reason is this, For seeing that all our redemption springeth only from the body of the Sonne of God crucified, then is there nothing that can stand us in stead but that onely, wherewith the body of Christ is apprehended. Now forasmuch as neither the Law nor workes, but faith onely

is

is the thing which apprehendeth the body and paſſion of Jeſus Chriſt, therefore faith onely is that matter which juſtifieth a man before God, through the ſtrength of that Object, Jeſus Chriſt, which it apprehendeth, like as the brazen Serpent was the object onely of the *Iſraelites* looking, and not of their hands working, by the ſtrength of which object, through the promiſe of God, immediately proceeded health to the beholders: ſo the Body of Chriſt being the object of our faith, ſtriketh righteouſneſſe to our ſouls, not through working, but through believing.

Wherefore when any perſon or perſons do feele themſelves oppreſſed and terrified with the burden of their ſins, and feel themſelvs with the Majeſty of the Law & the judgment of God terrifie & oppreſſed, outweighed and thrown down into utter diſcomfort, almoſt to the pit of hell, as hapneth ſometimes to Gods own dear ſervants, who have ſoft and timerous conſciences; when ſuch ſouls, I ſay, do read or hear any ſuch place of Scripture which appertaineth to the Law, let them then think and aſſure themſelves that ſuch places do not appertain or belong to them; nay, let not ſuch onely who are thus deeply humbled and terrified do this, but alſo let every one that doth but make any doubt

doubt or queſtion of their own ſalvation, through the ſight and ſenſe of their ſin, do the like.

And to this end and purpoſe let them conſider and mark well the end why the Law was given, which was, not to bring us to ſalvation, not to make us good, and ſo to procure Gods love and favour towards us; but rather to declare and convict our wickedneſſe, and make us feel the danger thereof. To this end and purpoſe, that we ſeeing our condemnation, and being in our ſelves confounded, may be driven thereby to have our refuge in the Sonne of God, in whom alone is to be found our remedy. And when this is wrought in us then the Law hath accompliſhed his end in us; and therefore it is, now, to give place unto Jeſus Chriſt, *Who*, as the Apoſtle ſaith, *is the end of the Law*, *Rom.* 10.3. Let every true convicted perſon then, who feares the wrath of *God*, death and hell, when they hear or read any ſuch places of Scripture as do appertain to the Law, not think the ſame to belong to them, no more than a mourning weed belongeth to a marriage feaſt, and therefore removing utterly out of their minds all cogitations of the Law, all fear of judgement and condemnation, let them onely ſet before their eyes the Goſpel,

to

to wit the glad and joyful tidings of Christ, the sweet comforts of Gods promises, free forgiveness of sinnes in Christ, grace, redemption, liberty, psalmes, thanks, singing, a paradice of spiritual jocundity, and nothing else; thinking thus within themselves, the Law hath now done its office in me, and therefore must now give place to its better, that is, it must needs give place to Jesus Christ the Sonne of God, who is my Lord and Master, the fulfiller and accomplisher of the Law.

Lastly, as we must take heed and beware that we apply not the Law where the Gospel is to be applyed, so must we also take heed and beware that we apply not the Gospel where the Law is to be applyed: let us not apply the Gospel in stead of the Law; for as the other before was even as much as to put on a mourning gown at a marriage feast, so is this but even the casting of pearls before swine, wherein is great abuse amongst many; for commonly it is seen, that these proud self-conceited and unhumbled persons, these worldly Epicures and secure Mammonists, to whom the Doctrine of the Law doth properly appertain, do yet notwithstanding put it away from them, and blesse themselves with the sweet promises of the Gospel, saying,

ing, They hope they have as good a ſhare in Chriſt as the beſt of them all, for God is merciful and the like. And contrariwiſe, the other contrite and bruiſed hearts, to whom belongeth not the Law, but the joyful tidings of the Goſpel, for the moſt part receive and apply to themſelves the terrible voyce and ſentences of the Law. Whereby it cometh to paſſe that many do rejoyce when they ſhould mourn; and on the other ſide many do fear and mourn when they ſhould rejoyce. Wherefore, to conclude, In private uſe of life, let every perſon diſcreetly diſcerne betwen the Law and the Goſpel, and apply to himſelf that which belongeth unto him; let the man or the woman who did never yet to any purpoſe (eſpecially in the time of health and proſperity) think of, or conſider their latter end, that did never yet fear the wrath of God, nor death, nor devil, nor hell, but have lived, and do ſtill live a jocound & merry life, let them apply the curſe of the Law to themſelves, for to them it belongeth: Yea, and let all your civill honeſt men and women, who, it may be, do ſometimes think of their latter end, & have had ſome kind of fear of the wrath of God, death & hell, in their hearts, and yet have ſalved up the ſore with a plaſter made with their own civil righteouſneſſe,

eſſe, with a ſalve compounded of their outard conformity to the duties contained in e Law, their freedome from groſſe ſins, and eir upright and juſt dealing with men, let eſe hearken to the voyce of the Law when ſaith, *Curſed is every one that continueth not all things which are written in the Book of he Law to do them*, But let all ſelf-denying, earful, trembling ſouls, apply the gracious nd ſweet promiſes of God in Chriſt unto emſelves, and rejoyce becauſe their names re written in the Book of life.

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